A POORE MANS REST:

Founded vpon { *Motiues*, *Meditations*, } and *Prayers*.

Expressing to the inward MAN, true Consolation,

In all { *Kindes* and *Times* } of Affliction.

By IO. NORDEN.

Now the ninth time augmented, and much reformed by the *AVTHOR*.

PSAL. 10. 14.
The poore committeth himselfe vnto thee, for thou art the helper of the Fatherlesse.

LONDON:
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1. Ianuarie, called of the { Latins, *Ianuarius*. Græcians, *Gamelion*. Hebrewes, *Tebeth*, and is their 10. moneth. } hath 31. daies.

1	A	*Calends.*		
2	b			The first day of this Moneth Christ was circumcised, *Luk.* 1.21. The tops of the mountaines appeared vnto Noah, *Gen.* 8.5. The Israelits put away their wiues, *Ezra* 10.16. The 5. of this moneth, word was brought vnto Ezechiel the Prophet, that the Citie Ierusalem was smitten, *Ezechiel* 33.21. The sixth of this moneth Christ was worshipped of the wise men, *Mat.* 2.1. *&c.* baptized, *Mat.* 3.15. turned water into wine, *Ioh.* 2.1. *&c.* as testifieth Epiphanius. The 10. of this Month Nabuchadnezzar, King of Babel, moued thereunto by the rebellion of Zedechiah, besieged Ierusalem most fiercely, as may appeare, 2 *Kings* 15. *&c. Ier.* 52.4. Also Ezechiel was willed to vtter his parable, *Ezech.* 2. *&c.* Paul, called, and conuerted the 25. of this moneth, *Acts* 9.3.
3	c	*Nones of Ian.*	4	
4	d		3	
5	e			
6	f	*Day before the N.*		
7	g	*Nones of Ianuar.*		
8	A		8	
9	b		7	
10	c	*Idus of Ianuarie.*	6	
11	d		5	
12	e		4	
13	f		3	
14	g	*Day before the Id.*		
15	A	*Idus of Ianuarie.*		
16	b		17	
17	c		16	
18	d		15	
19	e		14	
20	f		13	
21	g		12	
22	A	*Calends of*	11	
23	b	*Februarie.*	10	
24	c		9	
25	d		8	
26	e		7	
27	f		6	
28	g		5	
29	A		4	
30	b		3	
31	c	*Day before the Calends of Feb.*		

Festiual daies in this moneth be { Circumcision the first. Epiphanie the sixth. } day.

2. February, called of the { Latins, *Februarius*, Græcians, *Elaphebolō*, Hebrews, *Shebat*, and is their 11. moneth. } hath 28. daies vnlesse it be yere *Bissextil* and then 29.

1	d	*Calends.*	The first of this moneth Moses repeated the Law
2	e	*Nones of Februarie.* 4	vnto the children of Israel,
3	f	*Nones of Februarie.* 3	
4	g	*Day before the N.*	*Deut.* 1. 3.
5	A	*Nones of Febru.*	The second of this month
6	b		our Sauiour was presented
7	c	8	to the Lord, and Mary puri-
8	d	*Idus of Februarie.* 7	fied, *Luk.* 2. 22.
9	e	6	
10	f	5	The ninth of this moneth,
11	g	4	Noah 40. dayes after he had
12	A	3	seene the tops of the moun-
13	b	*Day before the Id.*	taines, sent out of the Arke a
14	c	*Idus of Februarie.*	Rauen, & afterward a Doue,
15	d	17	which returned, *Ge.* 8. 6. *&c.*
16	e	16	
17	f	15	The 15. of this month, the
18	g	14	Iewes spend merrily toge-
19	A	13	ther, for that the Spring of
20	b	12	the yeare doth enter then,
21	c	11	as they thinke.
22	d	10	The 16. of this moneth,
23	e	*Calends of March.* 9	Noah the second time sent
24	f	8	out a Doue, which returned
25	g	7	with an Oliue branch in her
26	A	6	bill, *Gen.* 8. 10.
27	b	5	The 24. of this month, Za-
28	c	4	chariah was commanded to
29	d	3	prophecy. *Zach.* 1. 7. Matthi-
		Day before the Calends of March.	as was elected into the num-
			ber of the Apostles, *Acts* 1.
			26.

Festiuall daies in this moneth be the 2. called the *Purification* of S. *Mary*, The 24. which is Saint *Matthias* day.

March

3. March, called of the Latins, *Martius*. Græcians, *Mounichyon*. Hebrewes, *Adar* and is their 12. moneth. hath 31 daies.

1	d	*Calends.*		The Temple of Ierusalem
2	e		6	was finished the third day of
3	f	*Nones of*	5	this moneth, *Esra* 6.15. In the
4	g	*March.*	4	1. of *Esdr.* 7.5. it is said to be
5	A		3	the 03. of this moneth.
6	b	*Day before the N.*		The tenth of this moneth,
7	c	*Nones of March.*		Christ was aduertised that
8	d		8	Lazarus was sicke, *Ioh.* 11. 3
9	e		7	A feast was celebrated a-
10	f	*Idus of*	6	mong the Iewes, for the o-
11	g	*March.*	5	uerthrow of Nicanor, the 13
12	A		4	of this moneth, 2 *Mac.* 15.37
13	b		3	Also vpon the same day all
14	c	*Day before the Id.*		the Iewes vnder Asshueros
15	d	*Idus of March.*		were commanded to be put
16	e		17	to death, *Esth.* 3. 13. vpon the
17	f		16	same day the Iewes had a
18	g		15	priuiledge giuen them to
19	A		14	slay all their enemies, *Est.* 8.
20	b		13	12. This day also the Iewes
21	c		12	solemnized for their ioyfull
22	d	*Calends of*	11	deliuerance, *Esth.* 8.17.
23	e	*Aprill.*	10	The 14 day of this month
24	f		9	was called of the Iews, Mar-
25	g		8	dochets day, 2 *Macc* 15. 37
26	A		7	also Purim, as may appeare,
27	b		6	*Esth.* 9 *verse* 21.26.
28	c		5	The 15. also is another day
29	d		4	of Purim. *Esth.* 9. 21.
30	e		3	The 16. of this Moneth
31	f	*Day before the Ca-*		Lazarus was raised from the
		lends of Aprill.		dead. *Ioh.* 11.43.

This Moneth hath one festiuall day called the *Annunciation of Saint Marie*, celebrated the 25. of this moneth.

4 Aprill, called of the Latins, *Aprilis*. Græcians, *Thargelion*. Hebrewes, *Abib*, or *Nisan*, and is their first moneth. hath 30 daies.

1	g	*Calends.*		The first of this Moneth
2	A	*Nones of Aprill.*	4	*Noah* vncouered the Arke
3	b		3	& saw earth, *Gen.*8.13. *Moſe*
4	c	*Day before the N.*		reared the Tabernacle, *Ex.*
5	d	*Nones of April.*		40.2.17. the Temple beg.
6	e			to be sanctified, 2 *Chr.*29.
7	f		8	
8	g	*Idus of April.*	7	The 10 of this month th
9	A		6	childrē of Israel passed the
10	b		5	row the riuer Iordā on d
11	c		4	foote, *Iosu* 4.19. the Pasch
12	d	*Day before the Id.*	3	Lamb was chosen, *Exo* 12
13	e	*Idus of April.*		The 13 of this moneth th
14	f			Edict of King Ahashuerosh
15	g		18	came out for the murthe-
16	A		17	ring of the Iewes, *Esth.*3.12.
17	b		16	The 14 of this month the
18	c		15	passeouer was kept, *Exo.*12
19	d		14	6. *Leuit.*23.5. *Ios.*5.10.
20	e		13	The 15 of this moneth the
21	f	*Calends of May.*	12	Israelites departed out of
22	g		11	Egypt, *Numb.*33.3.
23	A		10	The 16 of this moneth
24	b		9	Hezekiah made an end of
25	c		8	sanctifying and purging the
26	d		7	Temple, 2 *Chron.*29.17.
27	e		6	The 18 of this month the
28	f		5	childrē of Israel walked on
29	g		4	dry land through the midst
30	A	*Day before the Calends of May.*	3	of the red sea, *Exod.*14.29.
				The 24 Daniel saw his vi-
				sion, *Dan.* 10.4.

The 25. of this moneth the feast of S. *Marke* is obserued.

May

5. May, called of the { Latins, *Maius*. / Græcians, *Scirrophorion* / Hebrewes, *Iiar*, which is their 1. moneth. } hath 31 daies.

1	b	*Calends.*	The first of this moneth
2	c		Moses was commanded to
3	d	*Nones of May.* 6	number the children of Is-
4	e	5	rael, *Numb.* 1. 1. *&c.*
5	f	4	The 5. of this Moneth,
6	g	*Day before the N.* 3	Christ is thought to haue
7	A	*Nones of May.*	ascended vp into heauen,
8	b	8	*Mar.*16 9. *Luk.*24 51. *Act.*1
9	c	7	They which could not keep
10	d	*Idus of* 6	the Passeouer at the day ap-
11	e	*May.* 5	pointed by the Lord, were
12	f	4	willed to celebrate the same
13	g	3	the 14. of this Month, *Nu.*39
14	A	*Day before the 3d.*	u. 10. 11. So did the Israelites
15	b	*Idus of May.*	at the commandement of
16	c	17	King Hezekiah, 2 *Ch.*30. 15.
17	d	16	The 16. day, Manna rained
18	e	15	from heauen, *Exod.*16. 14.
19	f	14	The 17. day, Noah entred
20	g	13	the Arke, and the floud be-
21	A	12	gan, *Gen.*7. 11. 13.
22	b	*Calends of* 11	The 22. fire from Heauen
23	c	*Iune.* 10	cõsumed such as murmured
24	d	9	against the Lord, *Nu.*11. 1.
25	e	8	The 23. the Israelites with
26	f	7	great ioy triumphingly en-
27	g	6	tred into the Castle of Ie-
28	A	5	rusalem, 1 *Mac.*13. 51.
29	b	4	The 27. Noah. the water
30	c	3	being dried vp, came forth
31	d	*Day before the Calends of June.*	of the Arke, *Gen.*8. 14.

The first of this Moneth is vsually celebrated for the feast of *Philip* and *Iacob*.

6. Iune, called of the { Latins, *Iunius.* / Græcians, *Ekatombion.* / Hebrewes, *Siuan*, which is their 3. moneth. } hath 30 daies.

1	e	*Calends.*	The first comming of the children of Israel vnto mount Sinai was the first of this moneth, where they abode 11 monethes, and 20. dayes, in which time all those thing were done, recorded in *Exod. cap.* 19. 1. *&c.*
2	f	*Nones of Iune.* 5	
3	g	4	
4	A	3	
5	b	*Day before the Nones of Iune.* 2	
6	c	1	
7	d	8	
8	e	7	
9	f	*Idus of Iune.* 6	
10	g	5	
11	A	4	
12	b	3	
13	c	*Day before the Idus of Iune.* 2	
14	d	1	
15	e	18	
16	f	17	
17	g	16	
18	A	15	
19	b	14	
20	c	13	
21	d	*Calends of Iuly.* 12	
22	e	11	
23	f	10	
24	g	9	
25	A	8	
26	b	7	
27	c	6	
28	d	5	
29	e	4	
30	f	3	
		Day before the Calends of July.	

The fixt of this moneth, Alexander that mighty Monarch of the World was borne, of whom *Dan. c.* 11. 3 doth propheſie. Also on this day that famous temple of Diana in Epheſus, numbred among the ſeuen wonders of the World, was ſet on fire by Heroſtratus. The Iewes likewiſe kept their Feaſt of Pentecoſt on this day.

The 23 of this moneth, the firſt edict came out for the ſafety of Gods people, the Iewes againſt Haman; and the reſt of their enemies, *Eſth.* 8. 9.

The 29. of this month, the Arke of Noah, through the increaſe of waters, was lifted vp from the earth, *Gen.* 7 12.

Feſtiuall dayes in this moneth, are the 24. which is the feaſt of *S. Iohn Baptiſt.* 29. which is *S. Peters.*

7. Iuly, called of the { Latins, *Iulius*. / Grecians, *Metageitnion* / Hebrews, *Thamus*, being their 4. moneth. } hath 31. daies.

1	g	*Calends.*		
2	A		6	The 5. of this month Ezechiel saw his visions, *Ezech* 1. 1.
3	b	*Nones of Iuly.*	5	
4	c		4	
5	d		3	
6	e	*Day before the N.*		The 6. of this moneth, the Capitall of Rome, counted one of the 7. wonders of the world, was burned: and the mirror of Christian Princes King Edward the sixt dyed, the sixt of this moneth, *Anno* 1553.
7	f	*Nones of Iuly.*		
8	g		8	
9	A		7	
10	b	*Idus of Iuly.*	6	
11	c		5	
12	d		4	
13	e		3	
14	f	*Day before the Id.*		
15	g	*Idus of July.*		
16	A		17	The 9 of this Moneth, Ierusalem, after it had a long while beene besieged by Nebuchadnezzar, was taken, *Jer.* 39. 2.
17	b		16	
18	c		15	
19	d		14	
20	e		13	
21	f		12	
22	g		11	
23	A	*Calends of August.*	10	The 11 of this moneth, Iulius Cæsar, the first Roman Emperor was borne. Of him is this moneth called Iuly.
24	b		9	
25	c		8	
26	d		7	
27	e		6	
28	f		5	The 18. of this month, the Egyptians begin their yere, *Plin. lib. 8. cap. 47.*
29	g		4	
30	A		3	
31	b	*Day before the Calends of Aug.*		

The 25 of this moneth is the feast of S. *Iames* the Apostle: and vpon this day K. *Iames* was crowned King of *England*, 1603.

8. August, called of the { Latins, *Augustus*. / Græcians, *Boedromion*, / Hebrewes, *Ab*, which *is* their 5. moneth. } hath 31 daies.

1	c	*Calends.*		The first of this moneth,
2	d	*Nones of August.*	4	Aaron, 40. yeeres after the
3	e		3	children of Israel were come
4	f	*Day before the N.*		out of Egypt, died on mount
5	g	*Nones of August.*		Hor, *Num.* 33.38. Also on this
6	A		8	day, Ezra, with his company
7	b		7	came out of Babel vnto Ie-
8	c	*Idus of August.*	6	rusalem. *Ezra* 7. 9.
9	d		5	
10	e		4	
11	f		3	
12	g	*Day before the Id.*		The 7. of this moneth Na-
13	A	*Idus of August.*		buchadnezzar, burnt the
14	b		18	house of the Lord, and al Ie
15	c		17	rusalem, 2 *Kings* 25.8.9.
16	d		16	
17	e		15	
18	f		14	The 10. of this moneth,
19	g		13	some thinke Ierusalem to
20	A		12	haue been burnt by the Ba-
21	b	*Calends of*	11	bylonians, *Ierem.* 52.12. *Io-*
22	c	*Septemb.*	10	*sephus* (*lib.* 5. *cap.* 20.) said it
23	d		9	was burned afterward by the
24	e		8	Romanes the same day.
25	f		7	Therefore doe the Iewes
26	g		6	on this day obserue a most
27	A		5	straight fast, and goe bare-
28	b		4	footed, and sitting on the
29	c		3	ground, reade twice ouer
30	d	*Day before the Ca-*		the Lamentations of Ie-
31	e	*lends of Sep.*		remie.

The 24. of this moneth is vsually called S. *Bartholomewes* day.

Sep-

9. September called of the { Latins, *September*. / Græcians, *Maimacterion*. / Hebrewes, *Elul*, which is their 6. moneth. } hath 30 daies.

1	f	*Calends.*		
2	g	*Nones of Septemb.*	4	The first of this Moneth Haggai the Prophet began to prophesie, *Hag.* 1. 1.
3	A		3	
4	b	*Day before the N.*		
5	c	*Nones of Septemb*		
6	d		8	
7	e		7	
8	f	*Idus of Septemb.*	6	The sixt of this moneth Ezechiel saw another vision *Exec.* 8. 1.
9	g		5	
10	A		4	
11	b		3	
12	c	*Day before the Id.*		
13	d	*Idus of Septemb.*		The 7. of this moneth our late most noble Queene Elizabeth was borne at Greenwich, *Anno* 1533.
14	e		18	
15	f		17	
16	g		16	
17	A		15	
18	b		14	
19	c		13	
20	d	*Calends of October.*	12	The 8 of this Month, *Anno* 73. Ierusalem was vtterly with fire and sword destroyed by Titus the Emperour, *Ioseph lib.* 7. *cap.* 16.
21	e		11	
22	f		1	
23	g		9	
24	A		8	
25	b		7	
26	c		6	
27	d		5	
28	e		4	The 25. of this month, Nehemiah finished the wals of Ierusalem, *Nehem.* 6. 15.
29	f		3	
30	g	*Day before the Calends of October.*		

Festiual daies in this moneth be { the 21. S. *Matthew*. / the 29. S. *Michael*. }

October

10. October, called of the { Latins, *October*, / Græcians, *Pianepsion*, / Hebrews, *Thisri*, and is their 7. moneth. } hath 31 daies.

	A	*Calends.*	The 1. of this moneth, the
	b		6 Iews celebrated the feast of
3	c	*Nones of October.*	5 Trumpets, *Leuit.* 23. 24. the
4	d		4 latter Iewes call this day the
5	e		3 beginning of the new yeere.
6	f	*Day before the Nones of October.*	Ierusalem, after it had bin
7	g		possessed of Christian Prin-
8	A		8 ces 88. yeeres, through mor-
9	b		tall dissention, came into
10	c	*Idus of October.*	6 the hands of the Sarazens,
11	d		5 *Anno* 1187. c
12	e		4 The 3. of this month, som
13	f		thinke the Iewes fasted for
14	g	*Day before the Id.*	the death of Gedaliah
15	A	*Idus of October.*	whereby occasion was offe
16	b		17 red to bring them again in-
17	c		16 to the miserable seruitude of
18	d		15 the Egyptians, 2 *King.* 25. 25.
19	e		14 *Ierem.* 41. 1. 2. *&c.*
20	f		13 The 10 of this moneth, the
21	g		12 feast of reconciliation was
22	A		11 kept, *Leuit.* 23. 27. So did the
23	b	*Calends of Nouemb.*	10 yeere of Iubile euery fift
24	c		9 yeere begin as on the same
25	d		8 day, *Leuit.* 25. 9.
26	e		7 The 15. of this moneth the
27	f		6 Iewes obserued the feast of
28	g		5 Tabernacles 7. dayes toge-
29	A		4 ther, in memory of the Lords
30	b		3 protecting them in the De-
31	c	*Day before the Calends of Nouemb.*	sert, *Leuit.* 23. 34.

Festiuall daies in this moneth are, 18. day, *S. Luke.* 28. *Simon* and *Iude.*

11 Nouember called of the { Latins, *Nouember*. Grecians, *Anthesterion*. Hebrewes, *Marhesuam*, which is their 8. moneth. } hath 30 daies.

1	d	*Calends.*	4	The third of this Moneth, Constantius the Emperour, Sonne to Constantinus the great, departed out of the world, *An.* 354. *His ſtripart in the end of the fift booke.*
2	e	*Nones of Nouember.*	3	
3	f		2	
4	g	*Day before the N.*		
5	A	*Nones of Nouemb*		
6	b		8	
7	c		7	The tenth of this moneth, *An.* 1483. D. Martin Luther, was borne in Islebia.
8	d	*Idus of Nouemb.*	6	
9	e		5	
10	f		4	The 15. of this moneth, was made a new holiday by Ieroboam without the commandement of God, whereupon hee committed most wicked Idolatry in Dan and Bethel: but he remained not long vnpuniſhed, nor his people vnplagued for the ſame, as may appeare, 1 *Kin.* 12. *verſ.* 32. 33. 1 *King.* 13. 1. 2. *&c.*
11	g		3	
12	A	*Day before the Id.*		
13	b	*Idus of Nouemb.*		
14	c		18	
15	d		17	
16	e		16	
17	f		15	
18	g		14	
19	A		13	
20	b		12	
21	c	*Calends of Decemb.*	11	
22	d		1	Queene Elizabeth began happily to raigne for the aduancement of the Goſpel of our Sauiour Chriſt, the 17. of this moneth 1558.
23	e		9	
24	f		8	
25	g		7	
26	A		6	
27	b		5	The 18. of this Month, Titus the Emperour moſt cruelly executed to death a great number of the Iewes, *Joſeph. lib. 7. cap.* 10.
28	c		4	
29	d		3	
30	e	*Day before the Calends of Decemb.*		

Feſtiuall daies in this moneth, are the firſt day. The feaſt of *All Saints*. The 30. and laſt day, *Saint Andrew* the Apoſtle.

December

12 December, called of the	Latins, *December*, Græcians, *Poseidon*, Hebrews, *Sisleu*, and is their 9. moneth.	hath 31 daies.

1	f	*Calends.*		The 15. of this moneth,
2	g	*Nones of December.*	4	Antiochus placed an abo-
3	A		3	minable Idoll vpon the al-
4	b	*Day before the No-*		tar of the Lord, 1 *Macc.* 1.57.
5	c	*Nones of Decemb.*		The 20. of this month Es-
6	d		8	dra exhorted the Israelites
7	e		7	to put away their strange
8	f	*Idus of Decemb.*	6	wiues, 1 *Esd.* 9.5.6.
9	g		5	The foundation of the se-
10	A		4	cond Temple was laide the
11	b		3	24. of this moneth. *Hagg.* 2.
12	c	*Day before the Id-*		*vers.* 11. 19.
13	d	*Idus of Decemb.*		The 25. of this month our
14	e		19	Sauiour Christ was borne of
15	f		18	the Virgin, the yere after the
16	g		17	worlds creation, 4018. On
17	A		16	which day also Antiochus
18	b		15	Epiphanes entred into Ieru-
19	c		14	salem with a mighty army,
20	d		13	& spoiled the same, *Ios. li.* 21.
21	e		12	*c.* 16. On this day he propha-
22	f	*Calends of January.*	11	ned the altar of the Lord,
23	g		10	1 *Macc* 1 62. which day also
24	A		9	the Iews kept holy, because
25	b		8	thereon the Temple was
26	c		7	purged from idolatry, 1 *Mac.*
27	d		6	4.59.
28	e		5	The 28. of this month He-
29	f		4	rod caused the poore Inno-
30	g		3	cents to be murthered, thin-
31	A	*Day before the Calends of Ianuar.*		king thereby to haue slaine Christ, *Mat.* 2.16. *&c.*

Festiual daies in this month are the 21. *Thomas* Apost. 25. The natiuity of *Christ.* 26. *S. Steuen.* 27. *Iohn* the Euang. 28. *Innocents*, called commonly *Childermas day*.

A rule to know how many dayes be contained in euery moneth in the yeare.

Thirty dayes hath September,
Aprill, Iune, and Nouember.
The reſt hath thirty and one,
Except it be February alone,
Which alwayes hath twentyeight meere,
When it is no Biſſextile or Leape yeere.

A note of the Moneths, weekes, dayes, and houres, throughout the whole yeare.

The yeare containeth { *Moneths* 12. *Weekes* 52. *Dayes* 365 } *Hours.* { 69478

Day { *Naturall,* *Artificiall,* } *hath* { 24 12 } *houres.*

An Almanacke for ten yeeres.

The yere of our Lord.	The prime.	Sundaies letter.	Leape yeere	Aſhwednesday the firſt day of Lent.	Eaſter day.	Whitſunday.
1624	1	D	C	Feb.11	Mar.28	May 16
1625	2	B		Mar.3.	Apr.17.	Iune 5.
1626	3	A		Feb.12	Apr. 9.	May 28.
1627	4	G		Feb. 7	Mar 25	May 13.
1628	5	F	E	Feb.27	Apr.13.	Iune 1.
1629	6	D		Feb.18	Apr. 5.	May 24.
1630	7	C		Feb.10	Mar.28	May 16.
1631	8	B		Feb.23	Apr.10.	May 29.
1632	9	A	G	Feb.20	Apr.1.	May 20.
1633	10	F		Mar. 3.	Apr.21	Iune 9.

TO

TO THE RIGHT vertuous and godly Lady, the Lady, MARGERY KILLEGREWE, *wife vnto the right* Worshipfull, SIR WILLIAM KILLEGREWE, *KNIGHT.*

IT pleased you (RIGHTworthy LADY) heretofore, to affoord this little Treatise kinde allowance, to enter vnder your Roofe, and to accept it, as a friendlesse Pilgrime, committed to your shelter & protection: and such hath beene the opinion of your selfe, the Patrones, touching the same, that many others

others in imitation of your kinde acceptance of it, haue likewiſe fauourably cenſured it, and friendly receiued it, not for his ſake that ſent it, to ſeeke friends, but for yours, I aſſure me, that ſhewed it and me friendſhip. And now the Booke (ſimple as it is) being diſperſed into the hands of many, with the poore Title of *A poore Mans reſt*, becomes to be more & more richly regarded: And therefore, I could doe no leſſe, after this eighth Impreſſion, but reuiew it, and augment it, & recommend it again vnto your fauourable tuition, nothing doubting, but the longer it paſſeth abroad in the worlds view, the more it ſhall increaſe in your high commendation, that will vouchſafe to countenance ſo poore a Gueſt.

Your Ladiſhips,

euer at commandment,

Io. Norden.

To all that are in any distresse; rest, and consolation, in CHRIST IESVS.

I Am out of doubt, by mine own experience, that this little Booke, intituled, The poore Mans rest, *shall bring no lesse vnto thee, then the title importeth: if thou faithfully vse it, it offereth thee the meane by perseuerance and practice, to attaine vnto the rest of the soule: not as the rich man, vainely promising rest vnto his Soule through the superfluous fulnes of worldly blessings, & was sent suddenly to hell: but that rest which Christ himselfe promiseth,*

Mat.

Mat. 11. 29. *Where hee ſaith:* Take my yoke on you, & learn of me, that I am meek & lowly in heart, & ye ſhall finde reſt for your ſoules. *True reſt commeth not by the pleaſures of this life, but by the yoke of Chriſt, namely, by his corrections, which conſiſteth in troubles, in croſſes, in afflictions, in miſeries, in want, in hunger, in nakednesſe, in impriſonment, in baniſhment, in things diſpleaſing to fleſh & bloud: Why then ſhould we ſeeme to kicke againſt Gods louing chaſtiſements, and milde corrections, which as an eaſie yoke hee putteth on our necks, & as a light burthen he laieth on our ſhoulders? He tryeth vs but a little while, & will neuer ouer charge vs if we ſeeke reſt, and, relieſe, and power, and ſtrength to beare it at his hands, &*

not at the hands of mortall men: whom yet the Lord in mercy vseth to comfort his afflicted Children. Why then couet we not to be visited with the rod, rather then to be left to the liberty of this wicked worlds vanities, that are only the baits of confusion? And therefore saith Eliphas, *Iob.* 5.17. Blessed is the man whom GOD correcteth. *Paul,* 2*Thes.* 1.5. *affirmeth, that* it is a token of GODS righteous iudgement, to punish his Children here, that they may be accounted worthy of the Kingdome of God, and that they be not cōdemned with the world: and it is a righteous thing with him, to recompence tribulation to them that trouble you, but to you that are troubled, rest; *not the outward rest of the body,*

while

while it abideth on the earth, though worldly men hold liberty and lust, and health, and honour, & possessions, and authority, and wealth, and wantonnesse, and vanity, and fulnesse; yea, and filthines, a sweet and more certaine rest, then the rest & peace of a good conscience, which in all the assaults of sin and Sathan, in all trials, troubles and crosses, in poverty, sickenesse, taunts, and ignominy, and in most bitter misery, if thou canst say truly with Paul, *Gal. 6 14.* God forbid, that I should reioice, but in the crosse of our Lord Iesus Christ, wherby the world is crucified vnto me, and I vnto the world: *thou shalt haue rest for thy soule. And therefore, what if ye be cast down as into the gulfe of disdaine among men, and seeme out-casts in the world,*

world, & cast-awaies of the world for your troubles & trials sake, and because of the want of the worlds glory? thinke it not strange, nor grudge, but reioyce; for it ministreth vnto you occasion to flye worldly confidence, & to take hold of the heauenly promises: it worketh discord between you & Beli-al, and concord betweene you and Christ, raising your thoughts from earth to heaue, because as the body is earthy, & being furnished with the worlds pleasing vanities, is loth to depart and leaue them; so the soule being fettered by naturall & carnall affections, is held also captiue, and cannot lift it selfe vp by the wings of desire of heauenly things, vntill the body be depriued of her delights here; then hath the Soule & inner man scope (sanctified

fied by the Spirit of God) to mount by the wings of Faith unto her rest namely to a resolute contentation, to abide the Lords leasure & purpose in all things; yea, when wee seeme to be meerly forsaken of the world, we should neither feare nor be faint-hearted, knowing that our Redeemer liueth. But as our Lord of life saith, Seeke yee my face, Psal. 27. 8. Let vs answere with Dauid. Thy face, O Lord, will we seeke. For this is the rest that poore men must seeke; this is the rest that will fil vs better then the Gluttons feast, & is more precious then the health of the body, then the wealth of the world, then the pleasures of the flesh. The gold of al the Indies cannot purchase it, the Kings of the earth (by force) cannot obtaine it, nor the wisest of the world

world comprehend it. But thou poore man, who ſo thou be, in what caſe ſoeuer thou art, poore & needy, ſick and weake, hated & deſpiſed, threatned and abuſed, apprehended and impriſoned, or in what miſerable caſe elſe ſoeuer, euẽ thou ſhalt attaine vnto this reſt, if thou ſeeke it inſtantly, praying faithfully; if thou be patient, and grudge not when thou art viſited of the Lord, thou ſhalt be merry when others mourne, and thou ſhalt ſing when others lament. And therfore learne of Paul *in what eſtate ſoeuer thou be, to be content. Infinite are the cõforts in the Bible, ſearch and yee ſhall adde more and more reſt vnto your ſoules. For this litle trifle, which I here offer thee, peruſe it, and vſe it: It may moue the*

to meditate, and procure thee to pray, which prenaileth much if it be fervent. The eyes of the Lord are ouer the Righteous, and his eares are open vnto their cries, 1 Pet. 3. 12. *And therefore cast your care vpon him, for he careth for you, he will not faile you, nor forsake you, that hath conquered, & hath prouided for you a Crowne: therfore fight the good fight, and feare not what man can doe to you.*

Yours in Christian

good will,

IO. NORDEN.

A familiar Admonition to the CHRISTIAN READER, touching the *most comfortable exercise of Diuine Prayer.*

ESAY 55.6.

Seeke the Lord while he may be found, call vpon him while he is neere.

THere are three things, *especially to be considered in the true seeking and calling vpon God: The first is* Preparation, *before wee call vpon God in Praier. The second is,* Attention *in Prayer: The third and last is,* Thanksgiuing *after Prayer.*

A PREPARATION to PRAYER.

AS touching the first, namely, Preparation, we may obserue & vse a kinde of imitation of men, occasioned to communicate with mortal Princes, who are obserued to preponder with themselues; first, how to shape their behauiour, and externall gesture: Secondly, how to frame their speech to gaine Attention of him to whom they speake: and how to auoide the censure of indiscretion, in the deliuery of what they affirme, or defend. If such curiosity and carefulnesse be necessarily obserued, in our communication with men, whose breath is in their nostrils: how much more obseruant and carefull ought we to be, when we addresse our selues to speake vnto the Maiesty of the immortal God? To intrude abruptly into the presence of this great God, and vnadvisedly to speake vnto him, becommeth not a Petitioner, but bewrayeth an vnsanctified,

fied, and an vnprepared heart; rather tempting and dishonouring, then glorifying of the name of God. And therefore before we presume to present our petitions to God, in hope to be heard; we must prepare our selues, not in our outward gesture, onely in eloquence of words and Pharisaicall outward holines: But in rightly ordering & disposing the affections of the inner man; which, if they be set on carnal, or earthly vanities, *if our hearts delight in* the fruits of the flesh, *and* the vnprofitable works of darknes: (*though our words be neuer so good of themselues*) *we may feare the reward of* Ananias *and* Saphira *his wife, who brought a* part of their substance (*hypocritically concealing the rest*) *& laid that part at the* Apostles *feet. So, if we come vnto God giuing him good words, keeping back our harts, to serue our own carnal and prophane appetites: Shal we think that God wil be content with the leaues*

of our good words, when we giue the fruits of our hearts to the world? will God take such hypocrites *by the hād? we must know, that vnlesse we can truly and vnfainedly cast off our* carnall thoughts, corrupt delires, *and* sinfull affections, *it cannot be that God, who* loueth holineſſe aud truth in the inward affections, *can looke vpon vs, as vpon his* children, *who speake vnto him, as to a* father, *with counterfeit words, proceeding from vnsanctified hearts. When we come therefore vnto God in prayer,* we muſt depart from all iniquitie, *knowing that* he heareth not ſinners, *ſuch as the* promiſes *of God cannot win to obedience; nor his threats inforce to* forſake their ſinnes; *who yet will aduenture to ruſh raſhly into the preſence of God, in a formall kinde of praying with the lips, without any premeditation, preparation, or reformation of the heart, at all. Theſe offer* words *for* deeds: leaues

for

for fruits: Wolues *for* Lambes; *and all manner, halt, lame, blinde, and blemiſhed* ſacrifices, *and yet would ſeeme holy: And ſo, inſtead of a bleſſing, procure a curſe vnto themſelues for their hypocriſie. We muſt conſider that* God is a iealous God and holdeth none guiltles that taketh his name in vaine, *as they manifeſtly do,* that come neer him with their lips, when their harts are far from him. *It is a kinde of ſpirituall adultery, outwardly to ſeeme wholly to be Gods, and yet inwardly to be meere worldlings. Before we open our mouthes therefore to God, we muſt caſt out of the Temple of God (which is our heart)* all buyers and ſellers, *as* Chriſt *did out of* the Temple of Ieruſalem: *for as long as our hearts doe harbour the deſires of worldly profits, and carnall pleaſures, aboue the ſincere ſeruice of God, our heart, the Temple of the liuing God, becommeth a den of theeues,*

that ſtealeſ away all our godly affecti-ons, to ſettle them on Belial. *Let vs look vnto* the man Chriſt Ieſus cru-cified, *by whoſe bloud we are redee-med, by whoſe mediation wee are ſure to haue our prayers heard of God, and granted; eſpecially, if for our further and more perfect preparation, we can truly obſerue the rule of* Chriſt, *to* for-giue our Enemies, *knowing that* if we forgiue not our brother that of-fendeth vs, God wil not forgiue vs, that farre more grieuouſly offend him. *And therefore Chriſt counſel-leth vs, that* if we bring our ſacrifice to the Altar, *namely, if we intend to pray; and* there remember that a brother hath ought againſt vs, we ought to leaue our offering before the Altar, *that is, forbeare for the time to pray, yet to continue our holy intenti-on to pray; and* to goe firſt, and be reconciled to our brother, & then to come and offer our gift; *namely,*

our

our praiers freely vnto God *in* Christ: *for before wee be vnburthened of all* Rancor, Malice, Enuy, Hatred, *and all other* prophane desires; *it is not onely not auaileable, but lamentable, that so many will (as doe) presume to come before God, with hearts so fearefully fraught with these vnholy affections; and stagger no more to presse into Gods presence, nay, not so much, as some that come vnto God with most prepared, peacefull, and most sanctified consciences. Let such* cast out the bond-woman with her Son; *namely,* the old man, the workes & lusts of the flesh: *and gine entertainment vnto the* free-woman, and her Son, the new man; which, after God is created vnto righteousnes, & true holinesse; *And so recommend our prayers vnto God, the* object *of our praiers; in Christ the* mediator *of our praiers, by the* holy Ghost, *the Author of all holy prayers.*

ATTENTION IN PRAYER.

BEing thus prepared, let vs indeuor to yeelde due and true Attention *in our Prayers; that is, to giue heed to what wee pray, to whom we pray, for what we pray, and with what zeale we pray: which are the trueſt tokens, and greateſt arguments, that our prayers are liuely, powerfull, effectuall, and of faith; which properties can neuer be in lip-labour: for there cannot be a more apparant diſcouery of a rancke Hypocrite, then to make outward ſhewes of* Deuotion, *with the geſture and lips, and yet the heart to be buſied in the cogitation of idle, earthly, and prophane things. And nothing more diſcouereth an idle heart outwardly, then the wandring of the eye in the time of diuine prayer: for it is probable, and often found by experience, that the eye withdraweth the heart: and if the eye be inconſtant, the prayer hath not, nor can haue the due* Attention *of the*

the heart: yet it doth not follow, that although the eye be fixed on any certaine obiect, or be shut, that therefore the heart is rightly set on God, for oftentimes the eye followes the heart, the cogitation of the heart making the eye to forget it obiect: as when the heart is wandring in the fields of Corne, viewing the heards of Cattell, and flocks of Sheepe, when it is in the Ware-house, in the Shop, in the Cheſt, minding bands and payments, ouer-come with pride, plotting reuenge, oppreſſed with feare, beſotted with pleaſure, intangled with cares, or otherwiſe perverted by any prophane & vngodly cogitations, Prayers made with ſuch an extrauagant heart, be they in words neuer ſo holy, they are imputed vnto vs as ſin: for, ſhall we think, that God will heare our prayers, to our profit or comfort, when the thoughts of our harts in the meane time diſhonor him? Many pray in their owne familiar language, and

yet

yet consider no more what they speake (for want of Attention) then if they spake in an vnknown tongue: & yet such men wil hold themselues very deuout, & to haue power in themselues to pray when they list: as if true prayer were of that facility and ease, to vtter, as in an idle tale, and as it seemes by Beggars, that tumble out the Lords Prayer, with one breath at a dore, & yet mind nothing but their almes. Such men are to be pitied, and to be wished better to aduise themselues, before they attempt this seruice of God most holy; for Prayer is not an easie work: it is of a deeper straine then a tale, that is but from the tongue to the teeth, from the teeth to the lips, & so into the aire. True Praier is cordial, & of that force & efficacy, as it constraineth the heart to sighes, groanes, & teares, with such inward feruency of holy zeale, as tenters the hart with such internall gripes, as may be truly said, the renting of the hart.

And

And the more we feele our harts thus inwardly ſharply touched: ſo much the more comfort it yeeldeth to the ſoule of the faithfull Petitioner, yea ſuch, and ſo great conſolation, as he that feeles it cannot expreſſe it with his tongue, be he neuer ſo eloquent; neither can any conceiue or apprehend the ſweetneſſe of it, that is not exerciſed and experienced in the ſame; for nature apprehendeth it not. No man can ſay that Ieſus is Chriſt, but by the holy Ghoſt: *and none can deſire* the Spirit of God, *but by* the Spirit of God. Fleſh & bloud *cannot ſo much as deſire* ſpirituall things, *ſpiritually*; *for* ſpirituall things are to be compared with ſpirituall things, & ſpirituall gifts *are obtained by* ſpiritual meanes: *And therefore are* words *without the* Spirit, *as naked and bare Incenſe without fire, but being inkindled in the heart, are ſanctified by the holy Spirit of God, who is promiſed to*

aſſiſt

assist our spirits, they are as a liuely and acceptable sacrifice to God, *working so powerfully with him, through* Christs *mediation, as they neuer returne empty of whatsoeuer blessing we desire. Prayer can neuer be effectuall, vnlesse there be some certaine spirituall obiect of the minde, to moue the attention of the heart, which obiect is God: and we must consider, that when we pray vnto him, or yeeld him any other worship, that we are not to conceiue him, in the forme of any earthly or heauenly, bodily or spiritual creature whatsoeuer:* for in that maner, not to conceiue him, is a degree of conceiuing him aright, according to Master *Perkins. God must be conceiued of vs in our prayers, as subsisting in the whole three* persons, the Father, the Sonne, & the holy Ghost. The Vnity in Trinity, & Trinity in Vnity, *is to be worshipped, retayning in minde the distinction*

and

and order of all the three persons, *without ſeuering or ſundring them, for, as they are conioyned in nature; ſo are they to be conioyned in worſhip. And therefore, hee that prayeth vnto God the* Father, *for the forgiueneſſe of his ſinnes, muſt aske it of him, for the merits of* the Sonne, *and by the aſſurance of* the holy Ghoſt: *and he that prayeth for the remiſſion of ſinnes to* God the Sonne, *muſt pray that hee would procure the* Father, *to grant him pardon, and to aſſure it by* his Spirit. *He alſo that praieth for the ſame to God the* holy Ghoſt, *muſt pray that he would aſſure vnto him the remiſſion of his ſinnes, from the* Father, *for, and by the merits of* his Sonne. *Thus muſt we apprehend the* Trinity *in our prayers: ſo ſhall we auoide that Idolatrous conceiuing of him, imbraced of ſome, who cannot pray, vnleſſe they haue the figure of a humane Creature, to repreſent vnto their bodily eyes, the ſhape of*

God

God the Father *in likenesse of an old Man, and a* Crucifix, *figuring* Christ, *suffering on the Crosse, and the* holy Ghost, *by a* Doue, *whose worship cannot be reputed spirituall, but carnall; and their prayers, not heauenly, but prophane. Prayer is a spirituall action, proper onely to the* children of God, who are *Saints* by calling, sanctified in Christ: *And they, and none other truly* calvpō the name of the Lord IESVS: *prophane persons pray not, though they seeme to pray. But most happy is that man, that commeth vnto God,* Father, Sonne, & holy Ghost, *truly prepared, and duly attentiue; he may boldly aske, and confidently assure himselfe, to receiue* grace for grace, and all blessings spirituall, *without limitation, and all* benefits corporall *needfull. If our prayers be made in vs, by him, who hath promised, and hath power to giue what we aske,* shall we think he wil faile to performe? *The*

hope

hope of Hypocrites, *indeede*, ſhall periſh, *& their* prayers *vaniſh as the ſmoke*: *becauſe they wait vpon* lying vanities, *& deſire* carnal pleaſures, *and* worldly profits. *But* the Lord wil ſurely fulfill the deſires of them that feare him, *becauſe their prayers tend to the ſetting forth of* Gods glory, *to the good of the* Church, *to the remiſſion of their owne ſinnes, and other mens, to the obtayning of* Gods graces, *to the increaſe of the* vnderſtanding of heauenly things, *that they may* walke before God, and be vpright, *that they may do* the works, & bring forth the fruits of the Spirit. *Theſe are the prayers that are the* POORE MANS REST. *Theſe are the* prayers *that wound the* Serpent, *and that pleaſe God*, *bringing* peace *to the* cõſcience afflicted. *But* (*which is to be lamented*) *all men are dull by nature*: *And* the very Elect, *ſometimes weakly diſpoſed to pray. And*

therefore

therefore is euery godly man to vſe all holy meanes, to inkindle their hearts to the right performance of this heauenly duty: And nothing more preuaileth therein, then Meditation: *whereunto we are alſo very vnapt by nature, & know not how, nor vpon what grõud to lay the foundation thereof: yet, if we can truely frame our hearts to a holy* Meditation, *we ſhall finde that it is the very key that openeth our* dull hearts, *lockt vp vnder* griefe, *vnder* feare, *vnder* trouble, *vnder* perſecution & miſery: *and ſendeth forth by little & little,* the fire of true zeale, *which at length becommeth a* great *flame* of preuayling prayers, *which thing they eaſily finde, that are conuerſant in this ſacred exerciſe of* Meditation & Prayer: *who yet, many times finde themſelues moſt dull, & moſt vnapt to pray, hauing yet an inward deſire thereunto, which* deſire *they cannot containe: but labouring a while in ſilence,*

silence, speaking inwardly to God in sighes *and* groanes, *at length they speake effectually with their* tongues. *Seeing therefore, that all men neede motiues to stir them vp to prayer: let euery man addresse himself to the word of God, or peruse some godly worke of religious men. And although vocally he cannot read, by reason of his naturall dulnes; yet, if his heart can be but conuersant, & duly attend the sence, as the eye obserues the letter, his mind by little and little shall mount it selfe from earth to heauen, fixed on the* Trinity, *whence shal arise such spiritual fruits of faith, & feruency of spirit, as shall fill the soule with more sweet consolation by inkindled prayer, then the tongue can vtter. And to this end (gentle Reader) according to the small measure of mine vnderstanding, I haue prefixed before euery prayer, a* Motiue *or* Meditation, *touching the substance and matter of the Prayer following.*

THANKS-

THANKS-GIVING after PRAYER.

THe third and laſt duty in this holy exerciſe is Thankſgiuing, *which cannot but follow ſanctified praiers, and that with ſuch ioy in the* holy Ghoſt, *as it cannot but breake forth into moſt vnſpeakeable inward thankefulneſſe to God, who hath beene ſo graciouſly pleaſed, not onely to forgiue our ſinnes, but to help our infirmities by his* holy Spirit, *by whom we haue had acceſſe vnto the Throne of grace, and found ſuch fauor with* God *in* Chriſt, *as we haue obtained by the holy Ghoſt, both the will and the power to pray. Alſo wee ought* in al things to giue thanks to God, *for euery* bleſſing *and* benefit *we receiue at his hands, according to the counſel and precept of the Apoſtle, who commands vs to* giue thanks alwaies, for al things vnto God, euen the Father, in the name of our Lord Ieſus Chriſt, *Epheſ.* 5. 20, *Thus much touching the admonition.*

A PRIVATE PRAYER for the Morning.

The MOTIVE.

Laid me downe and slept, and rose againe, for the Lord sustained me, Psal. 3. 5. This Confession did holy *Dauid* make (in the glory of God) in the morning, and hath left it to vs: to moue vs likewise to glorifie God, by whom we liue and labor, and by whose loue and prouidence we lay vs downe to rest after our wearinesse, and daily trauell and doe enioy the comfortable benefit of sweet sleepe, which he hath afforded to refresh all Creatures. And man, the most excellent of all other Creatures, receiuing this sweet blessing, and rising from his bed without thanksgiuing to him that can giue it, or depriue him of it; cannot assure himselfe, whether his sleepe shall turne to his good or euill:

euill: for the greatest good thing that we receiue at the hands of God, turneth to our hurt, if we be vnthankefull. But vnto the godly, to such as feare him, and giue him praise, he turneth euen euill things to good. Therefore as *Dauid* saith, *I will giue thanks vnto the Lord, his praise shall be in my mouth continually, Morning and Night, and at all times, and for all things, Psal. 34. 1.* Whereby it commeth to passe, that no danger can annoy vs; for why? *The Angell of the Lord pitcheth round about vs, to preserue vs sleeping and waking, if we feare him, and call vpon his Name, Psal. 34. 7.* The poore man therefore cryeth vnto the Lord: *Lord, heare my voyce in the morning, for in the morning will I direct my prayer vnto thee, and will waite till thou heare me and helpe me, Psal. 5. 3.*

O Lord increase my Faith.

A Prayer for the Morning, to be said in priuate.

O My Father, full of power, mercy and loue, how dare I looke vp vnto heauen where thou sittest in Maiesty and glory? How can I thinke

thinke or hope to receiue any good thing here in the earth, where thou art in thy power and knowledge: for thou, Lord seest my wayes, and my vanities, and my corruptions, and my sins: yea, my thoughts, idle and euil, are before thee: yea, my pollutions and imperfections are such and so great, as I am afraid of thy iudgements, if thou shouldest note all that I haue done amisse: yet like a louing Father, thou hast mercifully preserued mee this night, and vouchsaked mee sweete rest and sleepe, and hast raised me by thy hand, for it is thou onely that preseruest mee, and defendest me whether I wake or sleepe, walke or worke, eate or drinke: yea, thou blessest all these things vnto mee, or else they would easily destroy mee. For I a weake Creature, am subiect to the infinite dangers that lurk in the pathes of this euill and corrupt life. In the night and darkenesse I sleepe, and haue no watch, and therefore easily may I be ouer-taken with the dangers of the wicked that hate the light, and practise euil in the darke, but that thou the watch-man of Israel, thou sleepest not, but hast a fatherly care, and vigilant eye, and louing regard to thy weakest

reſt ones: when they ſlumber beſet with dangers, thou appointeſt thine Angels, & they pitch about them, and they are ſafe. O good Father, I thanke thee for thy infinite bleſſings; beare with my weakneſſe, and waſh me from my ſins, and forgiue mine offences, and direct me in the right way of obedience, of thankfulneſſe, of repentance, and reformation of my life, which is ſtill ſubiect to vanity, ſtill ready to ſlide into one ſinne or other. I am neuer free (Oh Father) from temptations, neuer at true peace, but beſet with continuall enemies within me; my own corruptions fight againſt faith and obedience, wreſting my will and mine affections, from ſincerity to ſin, from a deſire of good things to euill, from obedience to rebellion, from truſt in thee to deſpaire, or to depend on the vaine things of this deceiuing world, which being full of ſubtil baits, & euery where beſet with ſnares to catch my ſoule, and to ſeduce me with dangerous vanities, I flie onely to the ſanctuary of thy loue, to the caſtle of thy prouidence, and to the Harbour of thy ſauing promiſes. Keepe mee therefore, keepe mee, deare Father, as the apple of thine Eye, ſhrowde

shrowde mée vnder the shadow of thy sauing wings this day, and teach mée truth, giue me knowledge & wisedome, and humblenesse, and obedience, and mortification, and zeale, and faith, and hope, and all graces that may change me from sinne to sanctity, from darkenesse to light, and from coldnesse to a more perfect zeale, to serue thée in all things. Teach me, O Lord, teach mée to execute my vocation truely and perfectly, and giue such issue, and blessed successe to all my endeauours, labours, purposes, and proceedings, as I may discharge my dutie in obedience to thy diuine Maiestie, to my brethren in loue and equity, and to my selfe and mine in godly care and true piety. And let thy holy Spirit so guide and gouerne mée this day and for euer, that I may more and more fructifie & increase in all godlinesse, vntill thou shalt cut off this corruptible life: After which (good Father) in the merits of thy Son, let me inhabite, & euermore inherite that heauenly City, new Ierusalem, where thou sittest and raignest one God; with whom shall liue all thine elect in ioyes vnspeakeable for euer. Amen.

O Lord increase our Faith.

A Morning Prayer, where the FAMILY assembles.

OAlmighty God, full of loue and pitty, the chiefest comfort that any sinfull soule can haue: when wee miserable sinners here met together, doe consider of thy great mercy and goodnesse, which we haue euer since our births, and before, found, and daily doe finde at the hands of thy diuine Maiesty, together with our great vnthankfulnesse euery way to thee againe for the same, we must needes confesse, and euen from the bottom of our harts doe acknowledge, that most vnspeakeable is thy mercy in sparing vs to liue vntill this morning, before which time thou mightest iustly haue consumed vs. But (O deare God) of thy free mercies, before the foundation of the World was laid, thou hast chosen and elected vs for thy Children; and hast, to our endlesse comfort, certified and made knowne the same vnto our spirits, by thy spirit. by whom, and not of our selues, wee now cry vnto thee Abba,

Abba, father: and for our Redemption, hast sent thine owne Sonne to shed his most precious bloud vpon the Crosse, no other meanes being whereby wee could be saued.

Then hast by thy holy Spirit wrought Faith in our hearts, to beleeue by him, and in him to be iustified before thee, and in some measure begunne the death of sinne in vs, and wrought our sanctification; and of thy free fauour we enioy the benefit of thy Word, the freedome of conscience, great peace and plenty in outward things, with many and infinite other benefits, waking and sleeping, at home and abroad, in our selues and our friends: for all which, instead of thankefulnesse, wee become the more disobedient, not doing that we ought to doe, but with pleasure and profit, with vanity and selfe-loue wee are carried away, spending our daies in iniquity, carelesnesse, and vnfeeling of our sinne, and there is no goodnesse in vs: yet is there mercy with thee, O Lord, and pardon vpon repentance. Wherefore, wee here this Morning met together before thy Maiesty, humbly confesse our wants, and most en-

tirely beseech thee, for Jesus Christs sake to haue mercy vpon vs: Haue mercy vpon vs most mercifull Father, and forgiue vs all that is past: strengthen vs hereafter, that daily both in bodies and soules we may glorifie thee more then we haue done, yeelding thankes for daily benefits, and striuing in holinesse and righteousnes to please thee all the dayes of our life. But because we cannot but offend, and fall diuers wayes, and euery day; good Lord, for thy mercy sake, pierce our hearts with a feeling of the same, and neuer suffer vs to goe on with dull and dead soules, not seeing nor sighing for our offences.

As a speciall meanes to keepe vs in obedience before thee O deare Father) worke in vs a continuall remembrance, and an effectuall consideration that we shall not alwayes liue here in this wretched world, that doth much please vs now, but that a day will come when the trumpe shall sound, the Dead shall arise, and all we shall appeare before the Tribunall seate of Iudgement, there to receiue according to our deedes, without respect of Persons: oh, good Lord, giue vs a remembrance,

brance, and a feeling of that vnspeake-able comfort, and eternall waight of glory, which at that day shall be giuen vnto vs, if in this day wee serue and please thee: and contrariwise, euer terrifie our consciences, and let vs, as it were, see before our faces the dreadfull Iudgements, and the fearefull Tor-ments, that both in Body and Soule, they shall be sure to haue for euermore, which in this life doe not serue and please thee; but follow their owne fancies and wicked delights: giue vs an hatred of sinne, and a true loue of righteousnesse: blesse thy Word euer-more with fruit vnto our soules, when we heare it: giue vs a desire to heare it often, and to practise it faithfully and obediently, and keepe our hearts euer free from dissimulation and counter-feit holinesse: prepare our hearts dili-gently to watch for the comming of thy Sonne; make vs ready, fit, and willing to meete him in the cloudes, if thou wilt that we liue to his comming, if it please thee in the meane time to call vs, let vs with ioy yeeld our bo-dies to the earth, and receiue our soules vnto thy selfe, vntill the day when both our bodies and soules shall

be remitted, and be totally glorified with thee in Heauen. And let this day be a day of our true reformation and repentance, that we becomming new creatures, may serue thee in holinesse all the dayes of our liues, yeelding thee most humble and hearty thankes for thy goodnesse to vs this night: let thy mercifull eye looke vpon vs this day, and so keep vs bodies and soules, that being occupied in our seuerall callings, we may be safe by thee from all our Enemies, and liue to thee in feare, that we may die in thy fauour, and liue hereafter with thee in glory: which grant, and all things in the meane time necessary for soules and bodies, for Christ his sake, in whose name we aske them, saying as he hath taught vs:

Our Father which art in heauen, hallowed be thy Name. Thy Kingdome come. Thy Will be done in earth as it is in Heauen. Giue vs this day our daily Bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs, and lead vs not into temptation, but deliuer vs from euill. For thine is the Kingdome, the power, and the glory, for euer and euer. Amen.

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Let thy mighty hand and out-ſtretched arme (O Lord) be ſtill our defence: thy mercy & louing kindneſſe in Ieſus Chriſt, our ſaluation; thy true and holy word our inſtruction; thy grace and holy Spirit our comfort & conſolation vnto the end and in the end *Amen.*

The Lord bleſſe vs, and ſaue vs: and make his face to ſhine vpon vs, and be mercifull vnto vs: the Lord turne his fauourable countenance towards vs this day and euermore, *Amen.*

A priuate Prayer for the EVENING.

The Motiue.

I *Will lay mee downe, and alſo ſleepe in peace, for thou, Lord, onely makeſt me dwell in ſafety,* Pſal. 4. 8. *Dauid* by this declareth his owne bodily infirmity, whereunto all men are likewiſe ſubiect, namely, to ſuch debility, as

without reſt and ſleepe they cannot long continue; yet this reſt (as he acknowledgeth) may be a troubleſome reſt, vnles God bleſſe it: for as *Dauid* did, ſo all men lye downe and take their reſt, but ſleepe not in peace; for ſuch as lye downe forgetting God, God leaueth them to themſelues, and ſo their ſleepe (in ſtead of peace) turneth into troubleſome dreames, idle & ſinfull imaginations, horrible viſions, and fearefull fantaſies, whereby not onely the body is diſtempered, but the ſoule alſo grieuouſly vexed. And therefore, though we couch vs vpon a bed of Downe, with Curtaines of gold, & Couerings of ſilke, theſe adminiſter not the peace that *Dauid* ſpeaketh of, but God is he that giueth it onely. It is not then the ſweet ſound of Muſicke, or the cradle of pleaſures, that can giue vs that peaceable ſleepe and ſafe reſt that *Dauid* ſpeaketh of, but Prayer vnto God, in faith and true attonement with him in Chriſt, thoughts free from ſinne, and the conſcience cleared, may freely aſſure a man, that when he lyeth downe, God is with him; and when he riſeth vp, God wil not giue him ouer, but be his God, louing and mercifull for euer.

A Prayer for the Euening.

My God and Father, louing and all-sufficient, I yeeld thee praise and thankes for thy mercies, in that thou hast this day past strongly guarded mee with thy hand, lovingly refreshed mee with thy fauours, and now safely brought mee to the end of this day, night and darkenesse being at hand, wherein all thy creatures draw to their rest. And I wretched creature, finding mine owne infirmity and imbecillity, run now vnto thy heauenly fauour, who hast made me of that brittle and grosse matter, as cannot continue without rest after labour, without sleepe after waking, and without comfort after sorrow and griefe: I doe therefore beseech thee, as thou art the Fountaine of all rest, and succour, and health, and helpe, so thou wilt consider mee in my weakenesse, and giue mee strength, see and behold my miseries, and be mercifull vnto mee. And sith the time now is come, wherein I coniect rest and sleepe, receiue me into thy protection, and yeelde me thy helping-

hand,

hand, that when this my corrupt lumpe of fleſh ſhall (through the heauineſſe and dulneſſe of ſléepe) be depriued of mouing and ſenſe, and ableneſſe to helpe it ſelfe, I may be kept ſafe, and ſecurely preſerued by thée, for it is thy ſelfe (Lord) onely that makeſt mée dwell and abide in ſafetie. Thou art my Watch-man when I ſlumber: thou art my Defender when I am in danger: thou art my Caſtle, my Rocke, my Sword, my Buckler, and my Refuge: thou art to me and for me all in all: without thée what am I, but a beaſt that know nothing? but a blocke that féele nothing? but a wretch that can doe nothing rightly? And therefore, deare Father, ſtretch out thy louing fauour ouer the houſe wherein I reſt: let thy Angels compaſſe the Bed whereon I reſt, and thy holy Spirit kéepe my Soule and Spirit in peace when I reſt, that I may reſt in peace: that I may riſe in peace, and liue in peace: that the troubles of the world diſmay me not, that the ſleights of ſinne deceiue mée not, and that the deuices of the wicked ouertake me not, but as I am weake of my ſelfe, I may be made ſtrong by

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thy ſtrength; as I am poore of my ſelf, I may be made able by thy riches; and as I am ignorant of my ſelfe, I may be made wiſe in thée: ſo ſhall my lying downe be acceptable, my ſléepe comfortable, and my riſing vp profitable. In hope of this thy frée bountie, louing fauour, and high prouidence, I will lay me downe and take my reſt: let it be in peace, and (Lord) let it be vnto me and all thine (when they reſt) ſweéte and comfortable in thée, who makeſt all thine to reſt, and riſe vp in ſafety. Amen.

O Lord increaſe our Faith.

An Euening Prayer where the Family aſſembles.

OMoſt high & mighty God, Father and Protector of all things in heauen & earth, before whom all creatures feare and tremble, were it not in that thou haſt commanded vs, neuer durſt wee appeare before thee, ſo corrupt is our nature, and ſo many are our ſinnes. But, good Father, thou doeſt

doest bid, and therefore wee obey, thou doest call, and therefore wee come, giue vs spirits to pray aright. Wee yeelde thee most humble and hearty thankes, for all the mercies that euer thou hast bestowed vpon vs in body or minde, in our selues or in ours, priuate or common, temporall or eternall. Many and meruailous haue they beene, and still are vpon vs: yea, euen (good Lord) past finding out. This day what thou hast done for vs, which of vs knoweth, or is able to expresse? Father of heauen, forgiue vs that wee cannot acknowledge them, or praise thee for them as we ought, and quicken vs in this duty more and more. Pardon and forgiue vs whatsoeuer we haue offended thee withall this day, or at any time, either in thought, word, or deede, euen our secret sinnes, such as we haue committed and know not of: remit them vnto vs, for Christs sake: change vs (O Lord) and we shall be changed: create in vs cleane hearts, and renue a right spirit within vs. Weake the strength of sin, that would subdue vs more & more: And (O mercifull Father) so frame these hearts of ours, within vs, that we may more de-

light

light to liue according to thy will, then to enioy all the world, and all the pleasures therein. Lay it often (good Lord) before our eyes, by thy remembring Spirit, that thou hast not breathed the breath of life into vs, that we should liue as we list, but that in holines and righteousnesse, we should walke before thee all our dates. Lay it before vs (O Lord) that the time will come, when the Trumpet shall sound, the dead shall rise, and we, euen we here met together at this time, all and euery one of vs, shal most assuredly stand before thy Iudgement-seate with naked hearts, with open and vnfolded consciences, there to giue an account how and what we haue done. Then shall all such as haue beleeued in Christ, and truely serued thee in this life, to their endlesse ioy, heare that most comfortable voice of thine: Come yee blessed of my Father, possesse the Kingdome prepared for you. But woe, woe to all carelesse liuers in that day, they shall drinke the wine of the wrath of God, be tormented in fire and brimstone before the holy Angels, & before the Lambe. They shall haue no rest day nor night, and the smoake of their torment shall

ascend

aſcend for euermore. Father of heauen, haue mercy vpon vs, knit theſe hearts of ours faſt vnto thee, and now while we haue time, giue vs grace not onely rightly to thinke of theſe things, but ſo to walke before thee in this preſent life, as becommeth thy Saints. O continue thy word of truth amongſt vs, euer to our comfort. Let the ſeed thereof now ſowne in our hearts, take ſuch deepe roote, that neither the burning heate of perſecution cauſe it to wither, nor the thorny cares of this world, riches, or voluptuous liuing choake it, but as ſeede ſowne in good ground, it may bring forth fruit according to thy pleaſure. O Father, giue vs grace, that we may heare or finde by thy word, any ſinne that is in vs, we may ſtriue and ſtudy without delay, willingly to reforme it. Keepe vs, good God, that we neuer ſwarue for the feare of Man, from our owne true knowledge, becomming ſeruers of time, and deniers of thee. Keepe vs from all hardneſſe of heart, contempt of thy word, and from all diſſembling of ſincerite. Increaſe true loue amongſt vs more and more. Bleſſe thy whole Church (O God) with graces neceſſary,

necessary, this parcell of it, our native Land and Country: deare Father, blesse it still with continuance of thy truth: lessen in it daily the number of blinde and ignorant Papists, prophane Atheists, and increase the number of thy true children. Preserue vnto vs long alive, good Lord, if it please thee, our gracious King and Gouernour: multiply thy Spirit vpon him and all his, that still more and more, he and they may seeke and set forth thy glory in maintaining Christian religion in all purity, suppressing all vice, superstition, and Idolatry, with all seuerity. Giue vnto him an honourable Councell: giue them graces necessary for such a calling. Blesse all other Nobles, Magistrates, and the whole body of this Realme, with true hearts to thee and to this Countrey. Increase in this our Israel the number of true Watchmen, whose hearts may seeke thee and thy people, and not their owne glory and commoditie. Bring to thy fold by them such wandring remnants as are thine. And (O Lord) be gracious to our kindred and friends in the flesh, lighten their hearts with the Sunne of vnderstan-

ding,

ding, that they and we acknowledging one truth, may glorifie thee in the true and constant profession of the same, all the dayes of our life. Comfort (O Christ) thy afflicted members, wheresoeuer or howsoeuer troubled, and grant vs peace in our dayes, if it be thy pleasure.

Finally, because the night is now vpon vs, and we ready to take our rest, let the bed (O Lord) strike into our hearts a consideration, that the graue is almost ready for vs. Which of vs can tell whether these eyes of ours once closed vp, shall euer open any more againe or no: Lord, therefore receiue vs into thy hands: we all here now commend our selues, bodies & soules, vnto thy holy protection and prouidence: keepe vs this night and euermore ready for thee when thou shalt call vs. Heare vs, O Lord, O God, and Father mercifull, in these our petitions, for thy Sonne Iesus Christ his sake, our Sauiour: in whose name wee altogether begge these mercies, saying as Christ our Sauiour hath taught vs:

Our Father which art in heauen, hallowed

lowed be thy Name. Thy Kingdome come. Thy Will be done in earth as it is in Heauen. Giue vs this day our daily Bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs, and lead vs not into temptation, but deliuer vs from euill. For thine is the Kingdome, the power, and the glory, for euer and euer. Amen.

Let thy mighty hand and out-ſtretched arme (O Lord) be ſtill our defence: thy mercy & louing kindneſſe in Ieſus Chriſt, our ſaluation; thy true and holy word our inſtruction; thy grace and holy Spirit our comfort & conſolation vnto the end and in the end. *Amen.*

The Lord bleſſe vs, and ſaue vs: and make his face to ſhine vpon vs, and be mercifull vnto vs: the Lord turne his fauourable countenance towards vs this night and euermore. *Amen.*

A Prayer to be vſed in priuate Families, Morning and Euening.

Leuit. 26. 6.

If yee truely ſerue God, yee ſhall ſleepe, and none ſhall make you afraid.

Lord prepare our hearts, open our lips, ſanctifie our prayers, and increaſe our Faith.

O Moſt mighty Lord God, and our moſt mercifull and louing Father in Jeſus Chriſt, we thy poore creatures, and vnworthy children, humbly preſent our ſelues in his name before thy glorious maieſty, acknowledging that we be moſt vnworthy to appeare in thy preſence, by reaſon not onely of our originall, but alſo of our continuall actuall ſinnes, and deepe diſobediences, being originally borne the children of wrath, and the leaſt of our actuall tranſgreſſions is ſufficient to caſt vs into hell and vtter perdition, if thou ſhouldeſt deale with vs according to the meaſure of our manifold

manifold iniquities. We therefore doe humbly beseech thee (O mercifull Father) in the merits of Jesus Christ, freely to pardon and forgiue our manifold offences, both in that we haue committed and done those things thou hast forbidden, and left vndone the things thou hast commaunded. Lord forgiue vs, and remember our sinnes no more: let them neuer (good and gracious Father) rise vp in Iudgement to our condemnation, Giue vs full assurance of thy mercies, and free forgiuenesse in Jesus Christ, and let thy holy Spirit from henceforth euermore so sanctifie our hearts, mindes, and bodies, that wee neuer hereafter giue consent to the corrupt motions of our fleshly affections, and vnclean desires: and let the liuely light of thy continuall presence so illuminate our dark vnderstandings, that we may still search for thy will in thy word reuealed, and giue vs will and power to practise and performe all godly seruice, duties, and obedience to thee: giue vs feeling hearts, that we may finde out our own weakenesse, and confesse vnto thee our infirmities, and that we may boldly in the Name of thy Sonne Christ Jesus

fall

fall downe before thée, calling faithfully & ſincerely vpon thy holy name, for pardon for our former euils, & for grace to reforme ſo the reſt of our wicked liues, that thou maiſt be pleaſed to accept vs anew into thy fauour and fatherly protection.

Grant that we may continually feele in our hearts and conſciences, more and more the vertue and power of the death & reſurrection of our Lord and Sauior Jeſus Chriſt, & that we may continually ſtriue againſt, and mortifie our groſſe ſins, and foule corruptions, and grow more ſtrong againſt all euill motions and temptations in thought, word, and deed, and be more and more renewed in the ſpirit of the minde, and feele a continuall increaſe of ioy and comfort in the reading, hearing, and meditating of thy holy and heauenly word, and a feruency of true zeale to ſéeke thy glory, by encreaſing more and more in knowledge, and in the hatred of ſinne in our ſelues, & rebuking it in others, eſpecially, in thoſe of whom we haue charge, and in a happy and faithfull going forward in all godly obedience vnto thy will all the dayes of our liues. Direct and ſtrengthen vs, that

we

we may with all faithfulneſſe labour to diſcharge that duty whereunto wee are bound by our ſeuerall callings, which in thy prouidence either are already, or ſhal be allotted vnto vs. Hold vs, we beſeech thee, by thy right hand, that we fall not into any danger of bodie or minde.

Guide vs by thy holy Spirit in the paths of righteouſneſſe: ſet continuall watch before our lips, that wee offend not with our tongues. Keepe our eyes from looking any more vpon, and our hearts from ſeeking after or conſenting vnto vanities: ſhut vp our eares, that they delight not in hearing the things offenſiue to thy ſacred Maieſty. Rule & gouerne our hearts, that we may be alwaies ſtudious of good things, and that we may be alwayes truely inclined to deale faithfully with all men, and inable vs to performe all duties required at our hand by them, and keepe both our hands and feete, that wee goe not about, or take any thing in hand dishonourable to thee, dangerous to our ſelues, or hurtfull to any, and that all that wee think, ſpeake or doe, may be to the glory of thy name. Let vs not ſpend the time, O Lord, of this

this our pilgrimage, any more in wantonneſſe, idleneſſe, or vanity, but in all godly & vertuous exerciſes, alwaies in ſimplicity and ſingleneſſe of heart, and in a good conſcience, as becommeth thy deareſt Children. Bleſſe, we humbly beſeech thee, and proſper all the labors and works of our hands, and bleſſe all the Creatures which thou haſt appointed for our vſe, that we may receiue comfort and reliefe in them, and by them in due ſeaſon, by thy bleſſing, and by the daily comfortable vſe of them, be the more moued & ſtirred vp to a thankfull acknowledging thy fatherly goodneſſe, in vouchſafing them vnto vs, which without thy bleſſing, would rather turne to our preiudice then profit, rather to a curſe vnto vs, then to our true comfort: therefore good Father, bleſſe vs to a godly vſing of al thy good creatures, and thy creatures to a comfortable vſe for vs.

And forasmuch, good Father, as our duety in this ſacred exerciſe of prayer, bindeth vs alſo to intreate thy Maieſty for all our Brethren and Siſters, members of that body, whereof thy Sonne Jeſus Chriſt is the head, frame in vs a true, perfect, and hearty

zeale to pray, and heare vs also for them: beseeching thee to raise vp the Ministry of thy Gospell in all places of the earth, that by the meanes thereof, such as doe appertaine to thy Kingdome, may be daily called home to thy fold: and that the Kingdome of Satan, Antichrist, Sinne and darkenesse may be weakened, and more and more beaten downe in all the world: hold vp & maintaine the scepter of thy word, where thou hast already planted and aduanced the same, & increase all the meanes by which it may be increased and confirmed, and weaken all the powers that resist or striue against it. Blesse those, O Lord, that indeuor to promote and further it: increase their zeale, wisdome, knowledge and power; him especially, good Father, whom in great mercy towards vs, thou hast made Soueraigne ouer vs, Iames thy seruant, our King, and all his Royall Issue, the Counsellors, Magistrates, Nobility, and the Preachers of thy holy word; all godly and Christian Families, all true Professors of thy Gospell. Beseeching thee to powre on euery of them in their seuerall Callings, such graces, benefits and blessings,

sings, as are most meete for them, whereby they may all shew themselues the true and faithfull ministers, in furthering all sincerity in Religion, and all pureness and godlyness of life, not onely in themselues, but in others, so farre as appertaineth to their charge, publike or priuate. Beseeching thee also to be mindefull to comfort all our afflicted Brethren and Sisters, howsoeuer, or for whatsoeuer they suffer; especially such as suffer for the testimony of a good conscience. Comfort all them that are pressed downe with the burthen of their sinnes: helpe, relieue, succour and assist all that be in want, in misery and affliction, that flie vnto thee for succour. And as, good Father, we doe thus boldly begge at thy hands these many and seuerall fauours, for our selues and others: so (Lord) accept at our hands our humble thankfulnes which we here yeild vnto thee, for thy manifold blessings and benefits daily, so louingly and freely bestowed vpon vs, both inward and outward, spirituall and corporall, in number infinite, for greatnesse vnspeakeable, and for goodnesse farre better then we could either aske or thinke: beseeching thee

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to continue thy gracious fauour towards vs alwayes, and in all things, that we may still giue thee the glory for our continuall safety and reliefe.

In the Morning,

Adde this.

AND finally, we thanke thee, good Father, that thou hast so graciously kept and preserued vs this night past, and hast giuen vnto our bodies rest, and hast brought vs to the beginning of this day in peace, good Father, pardon whatsoeuer corruption hath taken hold of vs this night: pardon our present dulnesse of Spirit, coldnesse of Zeale, weaknesse of Faith, and all whatsoeuer offendeth thee in vs: g bl esse the labours of our handes, and our godly endeuours this day, and make vs rather able to be helpfull to others that nede, then to be forced to aske, or to be chargeable to any, by reason of our temporall wants. Grant these things, good Father, and al other graces necessary for vs, and for euery member of thy Church, for Iesus Christ thy Sonnes sake: in whose

name wee further pray, Our Father which art, &c.

In the Euening,

Adde this.

WE thanke thee also, most gracious Father, for that thou hast so mercifully kept and relieued vs this day past: beseeching thee to receiue vs also this night into thy Fatherly protection, and keep our soules, bodies and goods free from dangers; let thine Angels encampe about vs, guard vs, and defend vs: giue vnto our bodies that competent rest and sleepe, that may be onely sufficient, and let our thoughts be euer on thee, in loue, feare, and due obedience and reuerence, that wee may be fearefull to commit the least euill, yea, in the darke, which with thee is as the noone day. Watch ouer vs, good Father, that Satan preuaile not against vs: also giue vs grace to be alwayes watchfull for the time, when our Lord and Saulour Jesus Christ shal make his glorious appearance in the clouds to finish these dayes of sinne. And as

this time, pardon, O Lord, our weakenes in prayer, our coldnes in zeale, and whatsoeuer doth hinder vs from the true publishing of our own wants and imperfections at full, & thy praise and glory as thou deseruest: increase our Faith, and grant vs, and all thy Children, all other graces necessary for soules and bodies, for Iesus Christs sake: in whose name we further pray, Our Father, &c.

A Prayer for the King.

It is God that giueth deliuerance vnto Kings, it is hee that rescued *Dauid* his seruant, from the hurtfull sword. *Psal.* 144. 10.

Take away the wicked from the King, and his throne shall bee established in righteousnesse. *Pro.* 25. 5.

WE render and yeelde vnto thee all possible thanks, O Lord of mercy, King of all Kings and Kingdomes, of the Earth, (as a greater blessing vnto vs) thou

hath placed ouer vs in this Realme
so pure a guide of true Religio
IAMES (by thy heauenly prouidence
our gracious King, vnder whom
ioying free libertie of the true seruic
of thee, we rest in a quiet estate bo
of body and minde: we humbly b
seech thee, to behold with thy eyes
mercy, the same thy Seruant our S
uereigne Lord and Gouernour, and
replenish his heart with the grace
thy holy Spirit, that he by the wo
king thereof, being inclined to the
tiuing forth of thy Word, may walke
cording to the truth of the same sincer
ly: that we thy Seruants, and vnd
thee his subiects, seeing his go
example, may be ashamed to fall fr
that true forme of honoring thy Ma
which for thy glory, through thy gra
by the rule of thy holy Word, is p
scribed vnto vs: and vouchsafe to
vp in him zeale of thy glory, e a de
to establish whatsoeuer wanteth in
Church of England, for the incre
of true and sincere Discipline. Le
ignorance abide in his Royall he
but enrich him with diuine and h
uinly knowledge: giue him an
dient minde, abounding with all hu

lty towards thy diuine Maiestie: saue nd defend him from the tyranny of oraigne Power, and Authority, and rom all such as profesſe not in wardly nfaigned zeale of thy Gospell: Giue in godly Counsellors, and such zea- ous and true hearted Ministers of thy Will, that he and they may sincerely rue thee in this life, and in the end e euermore raigne with thee in thy eauenly Kingdome, for Iesus Christ is sake, our onely Aduocate. Amen.

A Prayer for obedience vnto God.

ath the Lord as great pleasure in burnt offerings and sacrifices, as when his voyce is obayed? Behold, to obay is better then sacrifice, & to harken is better then fat of Rams, 1 *Sam.* 15. 22.

Paul commendeth the obedience of the Romans, *Rom.* 16. 19.

bay my voyce, saith God, and I will bee your God, and ye shall be my people, *Ier.* 7. 23.

O God, the Gouernour of Heauen and Earth, thou that rulest in the ighest, that only canst doe all things, nd raignest for euer: at whose becke

the Pillers of Heauen shake, and all Creatures tremble: I miserable creature, framed of the earth, do with great feare and trembling, prostrate my selfe before the Throne of thy Maiesty, acknowledging and confessing my wickednesse, and wayes, abhominable in thy sight. Without thee I thinke not a good thought: without thee I doe no good worke: without thee I am worse then a worme of the earth, yea a beast in thy sight.

I render vnto thee thanks, O God, that thou hast vouchsaled mee that knowledge, that I may see and know that I am nothing, and vnable to doe any thing without thee. Thou art the Potter, I the Clay: such as thou pleasest to haue me be, such canst thou form and fashion me: if thou makest me blessed, thou shewest thy mercy and grace; if thou cast me into hell, thou shewest thy iustice, & executest thy iudgement; neither is it my duty to contradict thee, why, or for what reason thou doest it, for thou hast mercy vpon him whom thou louest. These things I consider with my selfe (O Lord) and I feare thy iudgmēts, & depend only on thy mercy.

Forasmuch therefore, as all my safe-

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tie and saluation resteth wholy on thee, and consisteth in thy hand and power, and thou hast shewed thy selfe a mercifull & long-suffering God to the whole world, & hast testified the same indeed, in that thou wouldest thy only Sonne Christ Jesus (the innocent) should die for our offences, & should wipe away our sins with his bloud on the Crosse; and since thou hast taught vs in all our perturbations and afflictions to call vpon thee, & craue thy grace and mercy, for that thou wilt giue vs all things, which we shall aske in the name of thy Sonne: I come vnto thee, being drosse and clay, O mercifull and celestial Father, humbly beseeching thee, that thou wilt in thy mercy, make of this vnworthy carkasse of mine, an habitation for thy holy spirit, that though I liue in the earth, I may haue my conuersation holy, as in the Heauens.

O mercifull and most louing Father grant me forgiuenesse of all my sinnes, through the death of thy beloued Son Jesus Christ: make me to please thee, increase in mee all heauenly vertues, and grant that I may persieuere in the same to the end: increase in mee that faith and loue towards thee, which

thou hast begun in me; kindle my affections towards thee more and more in liuely obedience, that by thy helpe, and presence of thy grace, I may obtaine euerlasting life (which thou hast promised vs of thy meere goodnesse) to the end I may praise thee, and giue thee thanks in thy celestiall Kingdome for euer and euer. Amen.

O Lord increase my Faith.

A Prayer to be confirmed in the way of Righteousnesse.

God is the fountaine of righteousnesse; and he that giueth himselfe to righteousnesse, is knowne to be borne of him, 1 *Iohn* 2. 29.

O Gracious Lord God, louing in Iesus Christ, Redeemer of mankinde, who is the Way, the Truth, and the Life, I humbly begge at thy hands, that I may neuer wander nor goe astray from thee, who art the way, neither at any time to distrust thy promises, who are the truth, & performest whatsoeuer thou dost promise: thou art eter-

eternall Life, more to be desired then any thing in heauen or in earth, by thee we haue learned the true and direct way to eternall saluation, thou diddest instruct and teach vs readily how to beleeue, what to doe, what to hope, and in whom we ought to trust: by thee we haue learned how vnhappy we were borne through our first Father Adam; by thee we are taught that there is no hope of saluation, except by faith in thee, we take hold of our free redemption and adoption in Christ.

Thou art the onely light, that shinest to all Creatures in the Desert of this World, conducting them through the ignorance of their minds, from the Egyptian darknes, to that blessed Land, which thou promisest vnto the meeke, and such as follow thee in humility. For in vs was nothing but vtter darknesse, who neither could discerne our calamitie, neither know from whence to seeke the remedy of our misery. Thou diddst enter into the World in the shape of a Seruant, and diddst take vpon thee our nature, that thy brightnesse might disperse the cloud of our ignorance, that by thy precepts thou mightst direct our feet in the way of peace: by thy exam-

ples of thy life in thy humility, thou didſt limit out a path for vs to immortality, making it eaſie for vs to tread in by thy heauenly way: ſo becameſt thou vnto vs a way that leadeth to life, in which, leſt we ſhould be wearied, thou haſt aſſured vs by thy promiſes, that in following thy ſwt-ſteps, there is an inheritance of eternitie prepared for vs: therefore, whileſt we are in this iourney, be thou a ſtaffe to vs, whereby we may be ſuſtained in all our wayes: And by the comfort of thy holy Spirit, repaire our ſtrengths, to the end we may more willingly come vnto thee: and as thou art made a way vnto vs, ſeclude all errour, become our truth, take away all diſtruſt, and confirme our Faith in thee.

And as thou art made life vnto vs, reuiue vs that were dead in ſinne, by a liuely knowledge of thee: For it is eternall life to know thee, Father, Son and holy Ghoſt, to be one true God. Wherefore I humbly beſeech thee, O moſt mercifull Father, to increaſe Faith in me, who am thy vnworthy ſeruant, leſt at any time I wauer in thy Celeſtiall doctrine: increaſe obedience in me, leſt I ſwerue from thy

precepts:

precepts: increase constancy, that walking in thy wayes, I neuer be allured by the inticements of Satan, nor seduced by the errours, but that I may persuere in thee who art the true way to life eternall: increase my Faith, that being partaker of thy Promises, I may neuer waxe slow or dull in the study and practise of godlinesse, and that I may alwayes striue and endeuour for more and more perfection.

Increase thy Grace in me, that being mortified vnto my selfe, I may liue, and haue my conuersation with thee in Heauen, and be incouraged by thy holy Spirit, fearing nothing but thee, then whom there is nothing more to be loued or feared, glorified or more to be reioyced in, who art the true glory of all Saints: in whom there is nothing, but full and perfect Felicity.

A Prayer for the assistance of the holy Ghost.

No man can say that Iesus is the Lord, but by the holy Ghost, 1 *Cor.* 12.3.4.
If ye that be euill can giue good gifts vnto your children, how much more shall your heauenly father giue the holy Ghost to them that desire him? *Luke* 11.13.

O Gracious Lord God, who didst send vpon thy Apostles, and others, thy holy Spirit, filling their hearts with grace and wisdome; I humbly beseech thee, by thy vnspeakable mercy, that thou wilt vouchsafe to fill my soule with thy grace, and water my heart with the vnspeakable sweetnesse of thy Loue, in the loue of Iesus Christ thy most dearely beloued.

Send down, Lord, thy holy Spirit, to guide me, being ignorant, banish by his light the blacknesse of sin through Christ Iesus, by him refresh my sad and sorrowfull soule: there is neither wisedome nor strength without thee: saue me therefore by that holy Spirit and

and I shall be able to shunne the deceits of Sathan, and to withstand his power.

Thou art not ignorant, that I can doe nothing of my selfe, extend thy fauourable hand ouer me therefore, and grant that I may forsake and vtterly relinquish my selfe, and flie vnto thee. Mortifie in me whatsoeuer is displeasant vnto thy Maiestie, that in all things thou maist conforme me vnto thy will, by thy holy Spirit, that my life may be euer hereafter perfect in thy sight.

O Lord my God, looke vpon me, thy miserable Creature, whose soule sigheth after thee day and night, when shal I come and appeare before thy presence? when shall I enter into that admirable place of thy Tabernacle, the house of my God? O comfort me with thy presence, that I may taste here in this my mortall pilgrimage, the sweetnesse of thy glory, which shall continue for euer. O my God, I long to be deliuered from all temptations? O eternall fountaine of light, bring me backe againe to thy eternall goodnesse, by whom I am created, that I may know thine omnipotencie, euen as I am

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knowne of thee, and may so loue thee, as I am loued by thee, that I may see and inioy thee in the society of all the Elect, who liuest and raignest together with the Father, and the Sonne, a Trinity in Vnitie, for euer and euer. Amen.

A Prayer for Sunday-Morning.

Thus saith the Lord: take heede to your soules, and beare no burdens on the Sabbath day, nor bring it into the gates of Ierusalem: Neither carry forth burdens out of your houses on the Sabbath day, ney doe yee any worke; but sanctifie the Sabbath, as I commaunded your Fathers, *Ier.* 17. 21. 22.

He that gathered sticks on the Sabbath day, was stoned to death, *Numb.* 15. 32. 35. 36.

O Eternall God and heauenly Father, I extoll thine infinite goodnesse and mercy, together with thine eternall wisdome and truth, who hast

hall protected me this night, & made me to reſt quietly and ſecurely by thy moſt holy and diuine prouidence. I humbly beſeech thee of thine infinite goodneſſe, to protect and gouerne mee this day, by thy mighty hand, from all dangers both of Body and Soule: Giue thy holy Angels charge ouer mee, to direct me in all my wayes: driue away the deadly enemy, remoue all offences of this world, mortifie and kill in mee all carnall luſts and euill affections, that they may haue no dominion ouer mee; giue me a ſorrowfull heart to bewaile my wicked life, and comfort my ſoule by a liuely aſſurance, that thou haſt freely forgiuen my ſinnes.

Sanctifie me, O Father, this day, I humbly beſeech thee, with thine eſpeciall grace, that I may haue decent carriage in my behauiour, true deuotion in prayer, and reuerent attention to heare thy heauenly and holy Word, and that thou wilt pleaſe to giue mee vnderſtanding, ſorned with true deuotion, to obſerue, learne and imbrace ſuch things as are neceſſary to me, for the confirming of my faith in Chriſt Jeſus: raiſe me (O Lord) by the power of thy reſurrection, from ſin, and giue

me

me spirituall rest in the Communion of Saints, that afterward I may keep the euerlasting Sabbath with thee in the Kingdome of Heauen: behold (O Lord) I knock at the doore of thy mercy, with all my power and strength; beseeching thee to continue vnto mee the right vse of all my sences and limmes, and send thy holy Spirit to beare witnesse to my spirit, that I am thy childe, and shall be heire of thy glorious kingdome through the merits of Christ Jesus our Lord: for whose sake I humbly pray thee to grant all those things that I haue prayed for, and haue neede of. Amen.

O Lord increase my Faith.

A Prayer before the hearing of Gods Word.

O Eternall, most high and mighty God, vouchsafe, I humbly beseech thee, to inlighten my darke & dul vnderstanding, that thy word may enter into my soule, and be so receiued of me, as that Ignorance, the mother of disobedience, being put away, heauenly know-

knowledge may enter in, and haue perfect reſt and abiding in me: Giue power, O Lord, to the ſeede of Truth, that being ſowne in my heart, it may take deepe root, and bring forth, to the comfort of my ſoule, ſixty, an hundred, yea, a thouſand-fold: and let thy Spirit ſo guide the lips of this thy Miniſter and Preacher, as that he deliuer nothing but the Word of life, with ſuch ſincerity and boldneſſe, as neyther feare nor affection may hinder the ſame, that we thy flocke may fructifie and increaſe our knowledge in Faith thereby, and more and more deſire to feede at that the Table of thy Word, and be filled: open my heart, as thou didſt Lidyaes, that I may attend with diligence to the preaching of thy Word. Send forth ſtore of Labourers (O good Lord) into thy Haruеſt, which by their carefull paines and faithfull endeuours, may gather the diſperſed ſheaues of thy Church into thy celeſtiall Barne, and banish from this wholeſome worke all ſuch as are not ſent from thee, and come not truly to edifie, but rather to reape their owne gaine, making as it were marchandiſe of thy holy Word, teaching

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in ſtead of truth, the tradition of men: Lord, vouchſafe grace vnto the lips of thoſe that are now prepared to declare thy will, & grace into our hearts that are preſent to heare it, that they by teaching truely, and wee by following effectually, may through Chriſt obtaine of thee remiſſion of our ſinnes paſt, light inſtead of darkeneſſe, peace for trouble, and heauenly happineſſe in ſtead of worldly felicitie, that taſting the ſweetneſſe of celeſtiall comfort, we may deſpiſe terreſtriall, and after this life ended, enioy the perfect ioyes of eternall felicity, through Jeſus Chriſt our Sauiour and Redeemer.

O Lord increaſe our Faith.

A Prayer after the Preaching *of the holy Word.*

Bleſſed are they that heare the Word of God, and keepe it, *Luke* 11. 28.

The hearers of the Law are not righteous, but the doers of the Law ſhall be iuſtified, *Rom.* 1. 13.

Be ye doers of the word, not hearers onely, deceiuing your ſelues, *Rom.* 1. 22.

O heauenly Father, and moſt mercifull God, ſeeing that wee haue now

now receiued the benefit of the hearing of thy heauenly and holy word, by the mouth of thy Minister, the fruits whereof doe tend to the perfection of a godly life, and a godly life is the way to eternall life in Christ our Lord, vouchsafe, O good Father, we humbly beseech thee, to imprint in our hearts the gladsome and most comfortable tidings, which we haue heard and receiued this day of thee, by the mouth of thy Minister; and grant that in faith vnfained, we may lay vp the same in our vnderstanding and remembrance, lest that forgetting the same, and neglecting the exercise of a godly life, we be taken away as trees that beare no fruit, and so be cast into the fire: therefore we most humbly pray and beseech thee, that thou wouldest send by thy holy Spirit the Comforter, which may retaine the good tidings of the Gospell in our hearts, whereby we may appeare as trees bearing good fruits, and so be preserued vntill the comming of our Lord Iesus, who will then receiue vs, and giue vs the inheritance which he hath purchased for as many as beleeue in his most holy Word. Amen.

O Lord increase our Faith.

A Prayer for the Sabbath day at night.

O Euerlasting and mercifull God, I giue thee thanks from the bottome of my heart, that of thy mercy thou hast nourished and preserued me by thy diuine power, and gouerned me by thy Word and holy Spirit this day, and all this weeke, yea, and at all other times of my life protected me by thy power and prouidence: and I most humbly beseech thee for the merits of Christ Iesus, to couer and bury all my misdeedes, which heretofore I haue committed in thought, word, and deede against thy diuine Maiestie, in the death of thy Sonne.

Forgiue (O Lord) the euill that I haue committed; supply the good which I haue omitted, restore what I haue lost, heale my sores, cleanse my filthinesse, lighten my darkenesse, and alter the whole state of my minde, that nothing may be wanting to good purposes in me, nor any thing lurke in mee which may offend thee.

Water (O Lord) the seede of thy holy

holy Word, which I haue receiued this day, with the dewe of thy grace, that with sound iudgement, and godly deuotion, I may practise such things as are pleasing to thy diuine Maiestie, and that my heart being alwayes obedient to thy Commandements, I may passe my time in peace, through thy protection. O Lord, stretch out thy hand ouer me, and of thy accustomed gwdnes defend me this night: Keepe mee from fearefull and wicked dreames, vnprofitable cares, idle cogitations, and outward violence. Compasse me about on euery side with thy grace, that when I shall either take care for things of this life, or carefully seeke for those things which appertaine vnto the Kingdome of heauen, I may heare the voyce of thy holy Spirit sounding in my hart from the mouth of the Apostle, The Lord shall relieue thee in all thy necessities, and yeelde thee a Crowne of eternall glory with Christ, his beloued, in the heauens. Grant (O Lord) this, and all other graces more for me, euen for Jesus Christs sake, my onely Lord and Sauiour. Amen.

O Lord increase my Faith.

A Prayer to be said before a man begins his Labour, or enter into the execution of any profession.

O Almightie God, and most mercifull Father, since thou hast commanded, that all humane creatures shall labour, and eate their bread in the sweat of their browes, while they abide in this life, and yet seeing no man can prosper without thy blessing, or receive any good successe in his affaires, we humbly beseech thee, that thou wouldest blesse our labours in such sort, as thereby we may have iust occasion to confesse thy goodnesse, assistance, and fatherly care, which thou takest of us.

Let thy holy Spirit (O Lord) be our guide, to the end we may faithfully exercise the workes of our estate and vocation, without any fraud or deceit: & giue vs grace rather to regard the following of thine ordinance, then to satisfie the appetite of our owne sinfull flesh, which couets to enrich it selfe by any meanes whatsoeuer. O

Neuer-

Neuertheleſſe, if it be thy pleaſure to bleſſe and proſper our endeauours, graunt vs alſo cheerfull diſpoſitions, to helpe and relieue ſuch as are in diſtreſſe, according to thy talents beſtowed vpon vs. And let vs keepe within the bounds of humility, not puffing our ſelues vp aboue the poore and needy, by that which we enioy by thy bounty and goodneſſe. But if thy good pleaſure be ſo to deale with vs, as to abaſe and impouerish vs farre beyond that which our weake nature can beare, yet vouchſafe to cherish vs, with cleauing faithfully to thy promiſes; whereby we ſhall no way fall into diſtruſt, but rather be more certainely aſſured, that thou wilt neuer forſake vs in the extremity of our wants and calamities; inable vs to performe truely the duetyes of our callings, & giue vs the vſe of all our limmes and ſences, with an holy endeuour to performe our callings, and patience to attend thy leaſure, to replenish vs both with temporall and ſpirituall conforts, receiuing thereby daily new occaſion to giue thee praiſe and thankes, and to expect all things from thee. Heare vs, O Father of mercy, for thy deare Sonne Chriſt

Jeſus

Jesus sake, our Lord and Saviour. Amen.

O Lord, increase our Faith, and blesse our labours.

A Thankes-giuing, or Prayer, to be vsed after a mans labour is finished.

O My gracious Lord God, I yeeld vnto thee harty thankes, because thou hast preserued me from imminent and infinite dangers, which might otherwise haue happened to oppresse, and vtterly ouerthrowne me, if thou, Lord, hadst not carefully regarded, and kept me from many inconueniences. Therefore now, O most louing Father, I humbly intreate and beseech thee for Jesus Christs sake, to pardon all the faults wherein I haue offended thee, in the time of my labour or otherwise: correct me not in thine anger, nor punish me in thy heauy displeasure: worke in me so by the power of thy holy Spirit, that hencefoorth I may walke in greater integrity, and carefully performe those duties which art

are required in my vocation and calling, to the end, that though I labour with my body, yet in spirit I may be led by thy spirit, to loue, serue, and glorifie thy name in all my doings, words and thoughts.

Direct and guide mee by thy holy Word, in all truth and honest conuersation among men, neuer swarueing from thy commandements, that in the end I may attaine euerlasting life, through Iesus Christ our Lord and onely Sauiour. Amen.

Lord euermore increase and confirme my Faith in thee.

A generall Confession of sins, and of the vanities of carnall delights.

If wee acknowledge our sinnes, God is faithfull and iust to forgiue vs our sins, and to cleanse vs from all vnrighteousnesse. If we say we haue not sinned, we make him a liar, and his word is not in vs, 1 *Iohn* 1. 9. 10.

O God Almighty, and all-knowing Father, the fountaine of all com-

foꝛt and conſolation, I confeſſe againſt my ſelfe, as euermoꝛe I haue done, that I haue grieuouſly offended thée, by my manifold tranſgreſſions, and haue thereby dꝛawne downe a moſt heauy waight of thine impoꝛtable iudgements vpon me; vnder the burthen whereof I cannot but faint and fall, vnleſſe thou ſet to thy helping hand of mercy in Jeſus Chꝛiſt to ſuppoꝛt mée: foꝛ (good Father) I am weake, and cannot beare thy diſpleaſure; I am ignoꝛant, and know not which way to turne mée, vnleſſe thou point out the way vnto me by thy holy Spiꝛit, diꝛecting mée within, as thy Woꝛd teacheth me without. Foꝛ it is not euery one that heareth, that vnderſtandeth; not euery one that vnderſtandeth, that can pꝛactiſe and peꝛfoꝛme what thou commandeſt: foꝛ who ſo is not guided by a better line than that of fleſh and bloud, miſtaketh the right path, and treadeth the way of vanitie, whoſe end is death: yet, foꝛ the time it is moſt ſweete and pleaſing to the out ward man, the man vnſanctified and vnregenerate, becauſe he loueth to be fed with the dainties of this life, as with honoꝛ, pꝛeferment, riches,

health,

health, friends, and worldly delights, esteeming these the earnest-penny here of Heauen to come, and that wants, and pouerty, and sicknesse, and enemies, and imprisonments, and crosses, are euen here the entrance into Hell it selfe. So foolish are they (O Lord) and ignorant, whom thou guidest not in thy way. And this hath beene my foolishnesse, and my misconceit of the seuerall estates of men in this life, euen vnto this day. But hauing now found by due triall and experience, the foolishnesse of such as put their delight in these transitory, fickle, and vncertaine vanities, doe disclaime all confidence in them, and doe heartily and most vnfainedly abhorre and detest the deceiuing baites of temporall and carnall delights, and doe wholly betake me vnto the sweet saiuing sanctuarie of thy wisedome and prouidence, wherein, howsoeuer the worldly minded doe contrarily iudge, is trueest safetie, happinesse and securitie: for therein, deare Father, is the true feeling and founded hope of future eternall felicitie: thy wisedome, O Father, is the wisedome of the Spirit, the Spirit the sanctifier of the Soule, the minde

and affections, which being sanctified, begetteth true feare of thee, and that feare is the beginning of that sacred wisedome which guideth and gouerneth the whole man in the blessed way, the way to life, euen vnto Christ himselfe, who is the Way, the Truth, and the Life.

O Lord increase our Faith.

A Prayer for humiliation and sorrow after sinne committed.

O Lord my God, and most louing Father in Jesus Christ, I confesse and acknowledge that mine offences are increased, and my sinnes are growne vp vnto the heauens, that I am ashamed to lift vp mine eies to thee, admiring at thy infinite mercy, in forbearing to punish me, knowing that I am worthy to be swallowed vp, or swept away with some extraordinary and sudden iudgement. And now (O Lord) especially

ly hauing so grosely sinned against thee, and done so great euill in thy sight: how haue I (vile wretch that I am) wounded mine owne conscience? how haue I laid my selfe open to the malice and enuy of the Diuell? what a disgrace and slander haue I brought vpon my Profession? what an offence and scandall haue I giuen vnto others? what a ioy will this be to the wicked, that they haue now by me gotten something to speake euill of? But (aboue all, O Lord) how haue I dishonoured thee, whose fauours haue beene so many, and so innumerable towards mee? I know not how to expresse my detestable sinnes, and the hainous and hideous natures of them, when I thinke vpon thy patience, vpon the meanes of grace which thou hast afforded mee, vpon the light of knowledge which thou hast giuen me, vpon the good motions which thou hast from time to time stirred vp in mee, vpon the profession which I make vpon the sundry vowes and promises of better obedience, with which I haue tinked my selfe vnto thy Maiestie, vpon the diuers admonitions (which by thy prouidence I

know) haue beene vsed to me by thy Seruants, purposely to preuent and stop this euill in me, me thinketh I may call it Rebellion (which is as the sinne of witchcraft) or presumption in the highest degree. O Lord, I see my sinnes, and know them to be exceeding great: neuertheleſſe, I cannot so lament them, so grieue for them, so detest & abhorre them as I should. Strike (O gracious God) strike) I beseech thee, my flinty heart, make it euen to melt within me, at the sight of mine owne transgression. Settle in it that godly sorrow, which causeth Repentance vnto saluation. Humble my soule vnder thy mighty hand, and suffer me not to freeze in the dregges of mine owne corruptions: make my head full of water, and mine eyes a fountaine of teares, which may runne downe like a Riuer day and night. O let me take no rest, nor suffer the apple of mine eie to cease: cause me to powre out my hart like water before thy face, that I may, by all meanes, testifie the vnfained griefe of my Soule, that I haue so displeased thee. And grant (O Lord) that I may not sorrow so much because of hell & condemnation, which

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I haue made to be due to me, but that my chiefe vexation may be to thinke how I haue abuſed thy mercy, and requited thy exceeding loue, with ſo foule a treſpaſſe. Withall (moſt mercifull God) ſeeing there is mercy with thee, and that thou deſireſt not the death of a ſinner, but rather that he ſhould turne from his wickednesſe, and liue, giue me leaue to become a ſuter vnto thy grace, not in mine owne name, but in the name of thy deareſt Sonne, the onely Mediator & Interceſſor of his choſen, I moſt humbly beſeech thee, for his ſake to haue mercy on me, O Lord, one drop of his moſt precious bloud, ſhall be a ſoueraigne Medicine, to cure my running ſore: his ſtripes and wounds are of an healing nature, O then, I pray thee, purge me cleane from mine iniquitie, and according to the multitude of thy mercy, wipe away all my vncleanneſſe: let the apprehenſion of my ſinne be tempered with a comfortable application of thy mercy, that I may hold an euen courſe, betwixt fearleſſe ſecurity, and faithleſſe deſpaire, beholding at once, both my vilenesſe to humble me, and the riches of thy grace to reuiue me. And (Lord) permit me

not. I humbly pray thee, to thinke it sufficient, that I haue once made some shew of humiliation and sorrow for my fals, but grant I may endeuor my selfe in the performance of these duties, and may euery day renew and increase my repentance, with a deepe detestation of my sinnes, and with a feruent desire more and more earnestly striue to be renewed in the spirit of my minde, that being so cleansed from all filthinesse, both of flesh and spirit, I may attaine vnto perfect holinesse in thy feare, through our Lord Iesus: in whose name I commend vnto thee my Petitions, and for whose sake thou hast promised to deny nothing to thy Seruant.

So be it.

Amen.

O Lord increase my Faith!

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A preparation to the Receiuing of the holy Communion of the *Body* and *Bloud of* IESVS CHRIST.

DAM, the firſt man, was forbidden to eate of one fruit, which was fore-ſhewed to be mortall, and he did haſten to eate thereof. We, the Children of the ſecond *Adam*, are commanded to eate of the liuely and ſauing fruit, the Body and Bloud of Chriſt, to our ſaluation; yet, how ſlacke are we to prepare vs thereunto, and to partake thereof?

The firſt ſtep therefore of true preparation thereunto, is to ſearch the Scriptures, who teach the Myſtery of this holy Communion, and the inſtitution of the ſame, as alſo the ſignification of the outward ſignes, which are Bread and Wine; the things ſignified, the Body and Bloud of Chriſt ſhed for all Beleeuers: the end of the receiuing whereof, is to retaine the remembrance of the Death & Paſſion

of Chriſt, which he ſuffered for our ſins.

By the true receiuing of this Sacrament, we are vnited vnto the loue of God, in, and by the death of Chriſt, the ſecond *Adam*, being ſeparated from him by the fall of the firſt. We are made heires by adoption of eternall ſaluation, in, by, and with Chriſt, which we loſt in, & by *Adam*.

The true receiuing of this bleſſed Sacrament, muſt be in ſincerity, with a repentant heart, and faith vnfained.

And becauſe it is not prouided for ſinners (who comming thereunto vnworthily, receiue their owne damnation) wee muſt, before we repaire thereunto, cleanſe our ſoules from all ſin: which cannot be done without diuing into our own ſoules, with an impartiall ſearch, to finde out our owne corruption, and truly to repent our ſinnes. Therefore, ſaith the Apoſtle, *Let a man try and examine himſelfe, before he preſume to come to this holy Table, &c.*

It is not fit that wee ſhould come to this holy Banquet abruptly, as men doe to their ordinary feaſts, where they Phariſaically and ceremoniouſly will waſh their hands before they eate; but to this moſt holy Supper we are not to come without inward waſhing of the ſoule from ſinne? for if vnwaſhed hands prophane the meat

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for the belly, how much more an vnwaſht heart, this ſacred Sacrament, the foode of the Soule? Inward examination, impartiall accuſation, and an abſolute condemnation of our ſelues for ſinne, is the beſt preparation to this holy Table. For hee that looketh into, and examineth the hidden prophaneneſſe lurking in the heart, cannot, but (vpon due view of the ſame) accuſe himſelfe of deepe diſobedience to God, which deſerueth death. Finding this, hee cannot but iudge himſelfe worthy to be reiected from this communion of Saints, and ſo condemne himſelfe, that he be not condemned of the Lord: for he that confeſſeth his ſinnes to God, couereth them: and he that coueteth to hide them, increaſeth them. Therefore the Apoſtle willeth all men to *trie and examine themſelues*, which importeth repentance, and ſo to eate.

This caueat is no inhibition, but a terrifying of the ſoule, not to preſume to come to this holy Table, without purification and ſanctification.

Herein doth the Lord Ieſus diſcouer his wonderfull loue towards vs, who before hee inuites vs to come to this Table to eate, doth inſtruct vs how wee ſhould come, and how we ſhould feede. He layes

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not this Table to ſnare vs, as *Abſalom* did *Amnon*: and yet forewarnes vs, that there is danger in receiuing it, namely, with polluted hands, with hands full of bribery and extortion, to take it with lips defiled with blaſphemy, curſing, and lying; to put it into a ſtomacke gorged with drunkenneſſe and gluttony, and with a heart making no difference of the Lords body.

We muſt therefore lay aſide all our old ſinnes, and put on the new man, a Righteous, a Holy, and Chriſtian conuerſation and diſpoſition. Wee muſt be holy and heauenly minded towards God, we muſt be louing to our Neighbours, ſlow in taking aduantages; or renewing wrongs, wee muſt be lowly and little in our owne eyes, meeke and ſober in all our actions.

And becauſe things of ſo wonderfull value are herein exhibited and offered to the worthy Receiuers, wee muſt conſider who wee are, how wee are cleanſed of our ſpirituall Leproſie, before we preſume into the company of the Saints to communicate. Wee muſt conſider well, whether vpon tryall made, as afore is ſaid, wee can aſſure our ſelues that we are of the number of thoſe, to whom theſe holy things doe appertaine. For who ſo is prophane in his perſon, and an vnſanctified

ctified Creature, let him forbeare to come to this holy Table, and let him firſt vſe the meanes of better aſſurance: namely, repentance for his ſinnes, amendment of his corrupt and ſinfull life: let him vſe often zealous praier to God, for remiſſion of his omiſſions and tranſgreſſions: let him craue the aſſiſtance of his holy Spirit, to aſſiſt him in the beating downe, and mortifying ſinne in him, and that his Heart and Conſcience may be ſanctified. And when hee is cleanſed, let him ſhew himſelfe to the Prieſt, his Paſtor, and let him take knowledge by his outward Confeſſion of his inward Contrition, not by particularizing of his ſinnes, but by manifeſting his repentance; and then in all reuerence, let him come to this holy Table, let him eate the Bread, and drinke the bloud of that Lambe that taketh away his ſinnes, and will preſent him pure vnto the Lord.

The Lords eye is pure, and can abide no wickednesse. The Sacrament is holy; touch it not raſhly. If thou haue not on the wedding Garment of ſincerity, come not: the Lord will finde thee out, and thruſt thee forth of his preſence, among the vnbeleeuers, whoſe portion ſhall be with the Diuell and his Angels.

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Let vs therefore ſearch and examine our wayes: let vs lift vp our hands with our hearts vnto God in the Heauens, and feede on this holy myſterie, the life of our ſoules, in remembrance of Chriſts death, vntill his ſecond comming.

O Lord increaſe my Faith.

A Prayer to be ſaid at the receiuing of the holy Communion.

OH, moſt gracious Lord God, mercifull and louing Father in Jeſus Chriſt my Redeemer, in whom thou art alſo my Father by Adoption, in, and by thy Sonne: my ſoule, O Lord, which was loſt in Adam, bought and redeemed by the death and Paſſion of Jeſus Chriſt, doth earneſtly long, and entirely deſire to be more and more aſſured, that I am fully and really vnited vnto thee againe in him, and therefore I hot hunger and thirſt to partake of thoſe meanes, whereby that ſweete and

precious vnion may be confirmed in mee: Increase my knowledge more and more of thy saving truth, reuealed vnto vs in thy word, and increase my faith to beleeue what thou hast taught for our saluation: let me take perfect and assured hold of my regeneration wrought in me by Baptisme, the seale of thy promise set vpon me, when I knew not thy Law; wherein as I promised to forsake sinne, and cleaue vnto righteousnesse; so Lord, let the operation of thy holy Spirit then promised, worke in my soule a true detestation of the workes of darknesse, and loue vnfained to thy celestiall and diuine light. And for that thou in Christ hast left vnto vs a second seale of thy loue, and our adoption, the Sacrament of the body and bloud of that immaculate Lambe, who for a remembrance of his death, & our free adoption by him, instituted the same at his last supper with his Disciples, and commanded thy Saints, dispersed through the world, through all generations, to this day and for euer, to the end of the world, to communicate of this holy Sacrament, in commemoration of that high and most pre-

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uailing sacrifice, the offering of thy Son vpon the Crosse for our redemption and attonement with thee. And therefore, most louing Father, I come in the name of him thy Son, not of my selfe presuming, but in all humblenes, through his merits, vnto this holy Table, to partake with the rest of thy Saints by adoption, here at this time gathered together, of this holy and heauenly banquet; humbly begging at thy hands for his sake, that it may please thee to prepare my heart, which of it selfe is not onely dull, but prophane: teach me, being of my selfe not onely ignorant of this sacred mystery, but too much knowing sinne: Sanctifie me by thy holy Spirit, who of my selfe am not onely corrupt, but wholly prone to euill euermore, & consequently vnworthy to eat at this holy Table, to partake of thy loue so vnspeakable: Oh forgiue me, Father, & in thy Christ here represented vnto vs, ingraft in me a liuely assurance that my sinnes are done away by his bloud: giue me faith to beleeue in him, who by faith is made ours, and we in him, thine by adoption: elected euen of thy free mercy, and made heires with Christ Jesus of

eternall

eternall glory: whereof this holy mystery is the most assured pledge: Oh make me a worthy partaker of so precious a benefit.

And for that sinners, Lord, are not admitted to this sacred banquet of saving foode; where shall I appeare, whose sinnes drew downe from Heauen him, whom thou most dearely louedst, and betraid him to the Crosse: how then shall I presume to appeare in this holy assembly, appointed for thy Saints onely: a Table of sanctitie, whereof none partake, but such as are free from sinne? Who then (Lord) dare presume to eate of this bread, or to drinke of this Cup? onely those whom thou hast called, who though sinners by nature, yet are they thy children by grace, and so their sinnes are not imputed vnto them, for whom Christ by his death hath satisfied, (apprehended by faith, shewed forth in newnesse of life) and wrought in vs by his righteousnesse, in whose name accept mee (good Father,) and let the garment of his innocency couer my sinnes, and so let me come to this holy Table. And as a new man, shaped in holinesse and righteousnesse, let mee enter-

euermore henceforth walk before thee, and more delight in thy Commandements, then in any, or in all worldly things: let me by thy power be powerfull ouer Satan: let his instigations neuer preuaile in me, and let all corrupt affections die in me, and let me wholly die to sinne, and liue to righteousnesse and true holinesse.

And for that I liue among men of diuers dispositions, giue me grace to loue all, but to couet to conuerse onely with such as are thine, as neere as I may: to reuenge me of none, but to forgiue all wrongs and iniuries, and so farre to forget them, as I may studdy and endeuour to doe good vnto all especially to such as are of the communion of Saints. And enlighten mine vnderstanding more and more that I may see and consider alwayes mine owne weakenesse, wants, and imperfections, that I may so much the more beare with others, by how much I cannot but confesse I come farre short of my duty to thee: who so offendeth me most, I offend thee much more. And therefore, good Father, frame in my heart loue vnfained, true patience, and liuely obedience. Lead

me

me not either to the dulnesse, peruersenesse, or pride of mine owne nature, or to mine owne corrupt will, make me little and lowly in mine owne eies, and giue me humblenesse of spirit, and indue me with all heauenly vertues, that I may resemble my first estate of innocency, and let my present estate of grace come nére to resemble thy dearest children, yea, thy selfe, who as thou forgauest vs in him, that was Lord of all, and for vs became as a seruant, & by his bloud washed away our sins, offering his most innocent body, a sacrifice for our sinnes; whose rent body, and spilt bloud being here represented vnto vs by bread and wine: I doe most humbly pray thée, that we may be accepted worthy receiuers of his true body and bloud signified thereby; and that we may féele euen instantly, a renewing of our mindes, our hearts to be changed from all corrupt affections, and our soules swallowed vp with the due contemplation of this most sacred mystery, wherein thou giuest vs not onely thy visible creatures of bread and wine, to refresh our weake bodies, but thine owne Sonne, to saue our soules and bodies. Oh, who is worthy

thy to open the booke of this so high and so heauenly a mysterie? not the worldly wise, not the great learned, nor the most glorious in the world, onely the poore in spirit, the humble and meeke, such as truely hunger and thirst for their Saluation in and by Christ. They onely aske, seeke, and knocke, they receiue knowledge and finde mercy: and they are accepted into this heauenly society, seeing yet but in part, knowing yet but in part, feeling yet but in part, receiuing but in part, glorying but in part, & where they yet praise thee but in part. But thou hast promised, that we partaking of thee in this life, after this life we shall fully enioy thee, in, and by Christ in the heauens, to our euerlasting comfort, to our inestimable glory, and endlesse praising thee in him, whom here we see by the eyes of our Soules in faith, on whom we depend in faith, and of whom we here partake in faith; which faith (O Lord) increase more and more for euer in vs all. Amen.

A thankesgiuing after the receiuing of the holy Communion.

IEsus Christ our true Soueraigne and eternall sacrifice, thou art seated at the right hand of God, vpon the Throne of Maiestie in heauen, hauing the administration of all goodnesse to come, and of the true Tabernacle which is not made by hands.

Thou entredst once (by thy precious bloud) into the holy places, and hast obtained for vs eternall Redemption, by sacrificing thy self vnto thy Father, to cleanse our consciences from al dead workes, to the end we might serue the liuing God.

We giue thee thankes with all our hearts, because by willing obedience to thy Father, thou didst suffer a most ignominious death on the Crosse, for vs poore, miserable, and wretched sinners, and hast instituted this blessed Sacrament for an eternall memory of thy faithfulnesse, and fauour on our behalfe, leauing it likewise as an earnest-penny, seale, or testimony, for the remission of our sinnes.

Thou

Thou haſt called and brought vs to the Communion of this wonderfull feeling, to the end that we might refreſh our hungry ſoules, languiſhing and thirſting after life euerlaſting.

O Lord my God, great is thy loue, thy mercy vnexpreſſable, & thy grace vncomprehenſible. Thou deſpiſeſt no perſons, comming to this Banquet, except they exclude themſelues, or intrude thither vnworthily.

If any one doe hunger or thirſt, here he is fully ſatisfied: ſuch as are in neceſſitie, may here finde the riches and treaſures of Life: the deſolate heere méete with comfort: the ſicke, here finde phyſicke, and health for their ſoules: ſuch as are ouer-laden with their ſins, are here diſburdened in their conſciences, and they which are aſſailed by Death, doe here méete with life that cannot be moleſted. Helpe vs then, O good God, that this bleſſed Sacrament, which we haue receiued, may auaile vs to our ſaluation: and that hereafter we may attaine the fulneſſe of our hope, without any wauering, becauſe thou art faithfull in all thy promiſes, and let vs care one for another: giue vs grace to loue all, but

couet onely the ſocietie of ſuch as eyther may ſtirre vs vp more and more to godlineſſe, or that we may win them to more knowledge of, and obedience to thee, and that we may in a holy and heauenly vnion often aſſemble our ſelues at this holy and ſacred banquet, comforting one another in thee, hopefully looking for thy bleſſed appearance in the clouds for our full and finall redemption. Amen.

Lord increaſe our faith, and renew a right ſpirit within vs.

A Motiue to the Prayer following, againſt *Temptation.*

FOraſmuch as no man is free from Temptation, it is a neceſſary exerciſe for the Children of God to pray daily to be ſtrengthened againſt the ſame, for if the Diuell ſpared not to tempt Chriſt, *Matt.*4.1.3. *Marke* 1.12.13. he cannot but tempt vs. And as he began with Chriſt, knowing him to haue long faſted, and deemed

deemed him so desirous to eate, as hee would haue done any thing to haue had Bread, as *Esau* longed for his Brothers pottage. And as he himselfe in the beginning fell by ambition and vain-glory, hee thought it had beene the humour of Christ likewise to desire terrene glory: according therefore to these two occasions he tempted Christ to accept of both, or either of them. But hee had no aduantage against Christ, but sifteth and findeth man of another inclination, wholly and altogether corrupt, and so prone naturally to sinne, as there resteth in all men some peculiar humour, and a kinde of priuate and commanding sinne, which so farre commonly ouer-ruleth the affections, as whensoeuer it offereth it selfe, it easily draweth consent euen of the whole man, as *Nabals* couetousnes, whom the rich doe imitate, who although they might be free from all other sinnes (as they cannot be) it were sufficient to condemne them: some are wholly ouercome, and make drunkennesse their whole delight, some bribery and extortion, some whoredome, some wantonnesse. And these and such like sins, are, as it were, the Bailiffes and Stewards of the houses of mens hearts, which who so embraceth, and holdeth

holdeth them ſo deare, as he will not endeauour to be freed of them, is not the childe of God. And therefore this prayer following may be vſed of all men to that end, although he would be aſhamed to confeſſe it before men. God already knowing it, his confeſſion to him ſhall more and more make a way for repentance, and obtaine ſtrength to reſiſt the Diuell in his temptation, who obſeruing our inclinations, bendeth his temptations accordingly: and hauing wonne but the outerward of our hearts at the firſt, a bare conſent, hee then will viſit oftner, vntill he haue made cuſtome ſo ſtrong, as it becommeth an habite, or as it were another nature: So that a man may as wel endure the plucking out of his eyes, as the ſhaking off of that accuſtomed ſinne. And therefore it behoueth all men to be watchfull againſt Satan, and to reſiſt him by prayer.

A Prayer against Temptations, especially fit for a man that findeth in himself a continuall strong inclination to any particular sinne.

O Gracious God, and most louing Father, who in the beginning didst create man to thine owne image and likenesse, in all sincerity, and didst place him (in the holy estate of his innocency) in the sweet garden of all heauenly and earthly delights, and in thy super-abundant mercie didst ordaine all thy creatures in Heauen and Earth to doe him seruice: O what was man, that thou hadst such respect vnto him? And yet how suddenly (Lord God) did hee fall from that estate of originall grace? how grossely did hee disobey, and rebell against thy will reuealed vnto him? By whose fall all corruption entred, which before was nothing but sanctity: by whose corruption the Earth became corrupt, and all things in the earth began to disobey him for whom they were created, as hee disobeyed thee by whom

whom hee was created. And by his transgression, all that haue proceeded of him by a lineall originall pollution, haue all defiled their waies, and all men by nature are likewise so farre tainted with that first offence, as infinite offences are bred in euery man by that offence: as I, for my part (good Father, against whom that first sinne was done) do acknowledge, that I feele the force of that originall corruption, working so strongly in me, that I cannot but accuse my selfe to be the most vile, and vnworthiest of all Adams issue: for I cannot otherwise iudge of my selfe, when I looke into, and see, and consider what I am, and how I am inclined to sinne. I cannot but confesse, what I cannot hide from thee, who seest the most secret and most couered thought of the heart, much more then the deedes of darkenesse, which I commit, to whose all-seeing eies the darkenesse and light are all one, and therefore findest out all my sins, whether they be in thought, intent, or action. And although euery sin bringeth death, yet is there a promise vpon repentance, that they shall be forgiuen. But (Lord) among many sinnes re-

maining in mee, thou seest one principall, and as it were, a raigning & commanding sinne in me, whereunto I am drawne by the continuall violence of that neuer-ceasing aduersary Satan, who worketh my more corruption, and by my corruption polluteth mine affections, and mine affections breede so strong an inclination to that odious sinne, that I am weake to performe what thou commandest, and strong to effect what thou forbiddest. Therefore (good Father) kill all, and especially this sinne, that hangeth so fast on mee, that it raigne no longer in me: for I feele it a heauy and loathsome burden vnto my soule, which I cannot shake off, as of mine owne power, but by the speciall working and strength of thy holy Spirit, who worketh true repentance. O worke true repentance in me, and make sinne more and more loathsome vnto mee: for thou seest (Lord) that I commit all sinne, as it were against my will. Giue me therefore power to bridle all my corrupt affections; the consideration whereof grieueth mee, and a heape of feare possesseth my soule, despaire presenting it selfe before me, which would vtterly deuour

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all hope of reconciliation with thee, did not thy word and promise firmly assure me, not only of free pardon for all that is past, but of power also to withstand Satans future assaults, in the blood and merits of Christ Jesus thy Son my Saviour; yet not without my true and serious repentance, which also is thy gift. O worke in me true repentance, giue me grace to withstand all temptations. And although I shall neuer so mortifie my corruptions, but some dregs will remaine, and breake forth, yet kill the strength of this & all other sinnes in me, that I may be able truely to assure my conscience, that what I would doe, that I doe not; & what I would not, that I doe: that thy free fauour and loue in Jesus Christ, working in me, for me, & by my faith, obedience, and a renued heart, may worke and preuaile in mee, to the withstanding of the tempter and his temptations: suppresse my corruptions, and their fruits, and make mee to become more & more holy, by the imputed holinesse which in thy sonne, by promise, is mine: to whom with thee and the holy Ghost be ascribed all honour and praise for euer. Amen.

Lord increaſe my Faith, and giue me true repentance for my ſinnes, and power euermore to reſiſt them.

A Prayer for a proſperous Iourney.

O Lord, in whoſe hands all things and all men are, the Guide and Protector of all that beléeue and come vnto thee, I come (Lord) vnto thy diuine Maieſtie, begging at thy hands pardon for my ſinnes, which I doe confeſſe to be very great, & worthily may pull downe a great and weightie burden of thy Iudgements vpon me, and nothing can truely proſper with mée, vntill I be reconciled vnto thée in Chriſt, in whom thou art ſo well pleaſed, as who ſo in him commeth vnto thee, neuer departeth emptie of ſome bleſſing or other: and therefore I now, good Father, vnder thy fauour, by thy permiſſion and fatherly furtherance, intending to take my iourney, doe beſeech thee to pardon my ſinnes: and grant that before I betake mee to my trauell, I may féele in my conſcience a liuely

liuely assurance that thou hast forgiuen mee, and that I am reconciled vnto thee, and at peace with thee, that so I may be assured, that as thine holy Angell went with the seruant of Abraham, and prospered his iourney; as an Host of Angels were present with Elisha, to defend him from the King of Aram, and as thine Angels comforted and conducted Iacob in his iourney: so thou wilt send thine Angels with me, that they may take charge of me, conduct me, guide me, and prosperously speede my iourney, and giue good successe vnto the occasion of my trauels: for I doe confesse and acknowledge, that it is not in the wisedome, the art, power, or prouidence of man, either to preuent the dangers, which in diuers maners doe lie hid and concealed from the wisest, till they fall; neither to performe his iourney, or to accomplish the occasion of the same prosperously: and therefore, vnlesse thou maist be pleased to assist me with thy grace, to support mee with thy hand, to defend mee in thy mercy, to blesse me in thy loue, and in thy prouidence to comfort me: I cannot but confesse, that my iourney cannot be prosperous, my selfe

in body or soule sake, nor the busines whereabout I goe, come to good effect. Sith therefore, good Father, thou hast made vnto all men that come vnto thee, an assured promise, that thou wilt neuer faile, nor forsake them, but wilt command thine Angels to take charge of them, that nothing shall hurt them; and that thou wilt be with them in the way they ride or go, in the house wherein they rest, or refresh them; and wilt enable them to performe that which they intend, better then they haue either skill or ability: be with me, I beseech thee, with such wisedome, will, power and discretion, as I may so performe my iourney, and the occasion thereof, as may be to the discharge of my duety to thee in true obedience, to man in a good conscience, and to my selfe in a due regard of the reliefe of mee, and such as thou hast giuen mee: and withall, most gracious Father, sith that thou hast ordained thy Creatures to serue to my vse in this my iourney, bestow them (I beseech thee) with strength and power to performe the seruice for me, which the necessitie of my iourney requireth, that my iourney being ended, and my businesse duly effected,

effected, I may returne the praiſe and glory to thy moſt holy name in Chriſt: to whom with thee and the holy Ghoſt be aſcribed all honour, power, glory, and dominion for euermore. Amen.

Lord increaſe my Faith, and proſper my Iourney.

A Motiue to the Prayer following, againſt Enemies.

IT is the nature of carnal men to hate their Enemies, and ſeeke all meanes poſſible to be reuenged of them: wherin they offend the Maieſty of God, and make him their enemy: for he hath ſaid, *Vengeance is mine, Rom.* 12. 19. And therefore we muſt take heede, we take not the office of God vpon vs, in taking reuenge of our Enemies, either by our owne ſword, or by any ſiniſter meanes, but to appeale vnto the Chriſtian Magiſtrate, who beareth the Sword to right the wrongs done vnto his Children. We muſt leaue the reuenge to whom it belongeth, and ſeeke to be, and

to continue at peace with God, without which no Creature can be at true peace with vs. And being reconciled to him in Chriſt, we ſhall not need to feare our enemies, for he will make our Enemies to feare vs, as he made *Eſau* to feare *Iacob*, *Geneſ.* 35.5.6. If we walk in his commandements, and obſerue his Lawes, among many other bleſſings, *Wee ſhall chaſe our Enemies, & they ſhall fall before vs, Leuit.* 26. 7.8. *Deut.* 11.23.25. & 28.1.7. And hee will deliuer our Enemies into our hands, if it be expediét, or our cauſe being heard before the Magiſtrate, he will giue cenſure with vs, and make vs to reioyce ouer them that would triumph ouer vs. And therefore in theſe croſſes of Enemies, we muſt flie vnto God by praier, as *Dauid* in many of his Pſalmes theweth himſelfe to haue done, & eſpecially in the 35. *Pſalm.*

If therefore thy cauſe be iuſt, and thou
be vniuſtly purſued, feare not,
for God will not faile thee,
nor forſake
thee.

A Prayer againſt the power and practices of Enemies, who *ſlander and purſue a man, either* without a cauſe, or in a matter *which he cannot reconcile.*

INcline thine eare, Lord, vnto my prayer, and hearken mercifully vnto my complaints, for thou ſeeſt how man intendeth miſchiefe againſt mee; many lay ſnares for mee to catch me, that they may take me, and ſo deuoure mee, but thou art my truſt, I will not feare what man can doe vnto mee: yet, good Father, iudge and reuenge my cauſe, let them not triumph ouer me that hate me without a cauſe: ſay I, without a cauſe? yea, Lord, without cauſe cõmitted againſt them, vnleſſe thou calling to minde my ſins committed againſt thee, doeſt ſtirre them vp to be inſtruments of thy wrath againſt me: So am I indeede inexcuſable, for I doe confeſſe, that I haue tranſgreſſed thy Lawes, I haue done euil in thy ſight, but to theſe men, Lord what haue I done? my conſcience is cleare of all deſire to offend them: and there-

therefore, Lord, let their malice come to an end, if not, Lord, giue me Faith in thee, and patience to indure them for thee, whom indeede I haue offended. They trauell in mischiefe, thou art mercifull; they conceiue wickednesse, and bring forth lyes, but thou art righteous, the God of truth: my defence is in thee, and therefore, though they digge pits for me, they shall fall in themselues, and be taken in the same that they themselues haue laide. Their mischiefe shall returne vpon their owne head, and their cruelties vpon their owne pates, although in their pride and malice they boast themselues, as if they had already destroyed me. Vp, Lord, therefore, and defend mee, let them not preuaile against mee, rather let them relent or perish. They thinke in their hearts, as it seemeth by their insolence, they shall neuer be remoued, and thou seest it; thou beholdest their wrong done vnto me: take my cause therefore into thine owne hand, for thou iudgest right, and helpest such as suffer violence. Oh, breake the arme of the wicked and malicious, who bend their bow, and make ready their arrowes vpon the string,

that

that they may secretly shoote at them which are vpright in heart: they shoote out their sharpe and malicious accusations, bitter words and slanders against mee: yet, Lord, of thy mercy it is, that, though they bit mee, yet they wound mee not deadly, their hatred and malice tendeth but to the hurt of my body, not being able to touch my soule: and therefore, if they should preuaile, their conquest were small, but my ransome is their owne ruine: curbe them, good Father, and bridle their wicked deuices: set mee at libertie, whom these wicked men would hold for euer snared. I rest vpon thy prouidence to be defended: I seeke not reuenge against them, vengeance is thine, thou wilt reward: but were I inclinable to reuenge, they are more mighty then I, more carnally politicke then I, more befriended of the world then I, and yet as Elisha said vnto his seruant, there are more with me then with them: for thou pitchest an Hoast of Angels about such as are thine. Therefore, I will neuer feare what these men can doe vnto mee, either by fraud or force, openly or secretly: for thou who iudgest rightly, wilt

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turne all their malicious deuices to worke for my good, and their owne confusion, as thou didst end the malice of hatefull Haman, against harmelesse Mordecai. Wherein thy prouidence brought it to passe, that he was snared that laid the grin, and fell into the pit he made for another. Therefore, good Father, I will rest me vpon thy prouidence, and relie vpon thy mercies in Christ, in whom all things shall worke together for my good, as did the selling of Ioseph by his Brethren, his Mistresses false accusation, & his wrongfull imprisonment, all which together wrought to his high aduancement. Euen so, Lord, let all things worke to my confoormation, and consolation in Christ: Heare mee, oh, heare mee, lest they reioyce ouer me, for when my feet slip, they reioyce and extoll themselues against me.

O Lord increase my Faith, and weaken mine Enemies.

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A Prayer of the Flocke, for their diligent, painfull, and faithfull Pastor.

O Most bountifull and great God, how gracious hast thou been vnto vs, in lending vs a good and godly Pastor, according to thine owne heart, who is able and willing to instruct vs with knowledge and vnderstanding, and to deliuer vnto vs faithfully thy holy Word, one, who is sufficient to resolue vs in our doubts, and to comfort vs in our calamities, to recall our wandrings, to instruct our ignorances, and to goe before vs as a guide in the way that leadeth to saluation: O Lord, thou hast not so dealt with all people, neither is there any desert at all in vs, for which thou shouldest bestow on vs such a fauour. If thou hadst still left vs in our naturall darkenesse, and hadst suffered vs to be perpetually plunged into that region of the shadow of death, in which we sate of our selues, it had beene but iustice in thee euen vtterly to haue forsaken vs. O Lord, make vs thankefull, and

and quicken vs vp, that wee may euen fill our mouthes with the praises of thy name, who hath caused the light of thy Gospell thus to shine amongst vs, to our exceeding great comfort. O make vs carefull and diligent to walke while wee haue light, that wee may be the Children of light, and to beware how we receiue thy word in vaine, or neglect so great saluation: let vs euer remember, that to whom much is giuen, of them there will be much required, and that our sinnes will be the greater, and our iudgement the more heauy, if we make not right vse of this thy mercy. And concerning thy Watchman, whom thou hast appointed ouer our soules, we beseech thee to inlarge his heart, to increase his gifts, and to replenish him yet with a fuller measure of thy Grace. Giue him (O Lord) the true zeale and spirit of Paul, that he may with all boldnesse of speech giue vnto vs thy Gospell, and publish euen the secrets thereof, for the edifying and comfort of our soules. Make him powerfull in the holy Scriptures, like Apolloes, that by the power thereof hee may both conuict our consciences, and stoppe the mouthes of all gaine-

geine-layers. Powre into him thy holy Spirit, the word of wisedome and knowledge, that he may rightly iudge of our estates, and vnderstand what things are most expedient and necessary for vs, and so may speake to our consciences, finding vs out in our speciall sinnes, and directing vs in those holy courses, from which wee haue chiefely strayed. Let his words pricke our hearts forward, that wee may not be hardened through the deceitfulnesse of sinne. Make him firme and constant in the best courses, that he may not be as a Reed shaken with the winde, but as a sure foundation, that by his perseuerance in good workes, our hearts may be the better established. And wee beseech thee (O Christ) who commandest the Starres, and holdest them in thy right hand, to defend him from vnreasonable and euill men, and from the wrongs and iniuries of the wicked enemies of thy truth: for doubtlesse, men of corrupt mindes will resist the Truth with all their power. Therefore (good Lord) blesse his labour, to the calling and conuerting of those, which are elected vnto saluation.

Make

Make our hearts flexible to yelde true obedience to thy Word deliuered from his mouth, that we may receiue it, not as the word of a man, but (as it is indeede) thy Word, and make it also effectuall in vs, that wee may not onely be professors and hearers of thy holy will, but also practisers and continuall performers of the same. And teach vs to reuerence him, we beseech thee, and to loue him for his profession and workes sake, not sparing our goods to relieue him, knowing it is a small thing for him to reape our earthly things, who soweth amongst vs spirituall food for our soules. In all our Supplications make vs mindefull of him without ceasing, that his studies may be directed, his endeauours guided, and his labours in thy worke blessed, to the glory of thy holy name, and the saluation both of him, and of vs which heare him: All which we humbly and earnestly begge at thy fatherly hands, for thy deare Sonnes sake, who hath ordained Pastors and Teachers for the gathering together of his Saints, and who is the supreme and soueraigne Bishop of all our Soules: to whom be all praise, hon-

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nour and glory, now and for euermore. Amen.

O Lord increaſe our Faith.

A Prayer for the true obſeruation of the *Commandements* of the Lord.

O Omnipotent, and euerlaſting God, maker of heauen and earth, who haſt trō the very beginning promiſed to be our Lord and our God, our fortreſſe, our buckler, and defence, our caſtle & refuge, who haſt brought vs with a mighty and ſtrong hand, with an out-ſtretched arme, out of the land wherein we were ſtrangers, and lued in bondage (vnder the yoake and tyranny of Antichriſt and Satan) into the land that floweth with milke and hony, and of true Religion, wherewith thou feedeſt the Soules of the faithfull ones, to their vnſpeakeable comfort, grant that as through thy mercy and loue, thou vouchſafeſt to

bring

bring vs into this world, and to frame vs to thine owne image and likeneſſe, ſo we may account thee as our onely God, worſhipping none other beſides thee, making our ſelues none image of any likeneſſe, either of things aboue, or things beneath, nor to ſeeke helpe at the hands of any, as a God, beſide thee, who as by thy mightie power thou broughteſt the children of Iſrael out of Egypt, by the hands of Moſes and Aaron, where they were in bondage, and were continually oppreſſed with ſundry kinds of vexations, both of body and minde, ſo thou haſt vouchſafed to bring vs and deliuer vs from a greater bondage and ſeruery, euen from the power of Sathan, vnder whoſe tyranny we reſted, and now eſcaped not by any other pollicie, ſtrength, or power, but by the bloud-ſhedding of thine only Sonne, Ieſus Chriſt, who toke vpon him the death of the Croſſe for our ſakes, to bring vs from darkeneſſe, wherein we walked according to the will of the fleſh, vnto the true knowledge of thee againe, and to redeeme vs out of the bondage of ſin, into the land of righteouſnes; from blind ignorance to the bright ſhining day-ſtarre of thy heauenly

heauenly will, who art not onely a most louing and most gentle Father, but also a most sharpe punisher and reuenger, who art not onely desirous that wee should come vnto thee, but art also most iealous ouer vs, lest wee should seeke or follow any other gods besides thee: yea, in all our afflictions and troubles thou wilt that we seeke onely thee; and being relieued, to attribute the onely meane thereof vnto thy selfe, whereby thou hast promised to be mercifull vnto thousands that loue thee, feare thee, seeke thee, and truely take hold of thy, as their onely God: and againe, threatnest vengeance on the third and fourth generation of them that hate thee, and follow strange gods, neglecting thy Commaundements: O God, vouchsafe that we neuer put our feete towards any strange gods, appeare their helpe neuer so likely and plentifull, but that it may both now and euer continue in our harts to confesse both in word & conuersation, that there is none other God besides thee, who art a most gracious and louing Father. Haue mercy vpon vs, O Lord, haue mercy vpon vs, and so vouchsafe to direct vs in all our doings,

ings, cogitations, and wordes, as we may alwaies, and in all things, fulfill thy will, without taking thy moſt holy and moſt glorious Name in vaine, by blaſphemous ſpeeches, diſhonouring the ſame: keepe vs, moſt louing Father, not onely from the moſt deteſtable ſinne of periurie, whereby thy holy Name is often defaced, and as it were troden vnder-foote, as in making it the authour of abhominable falſhoods and lies; but from all friuolous and vaine oathes, which to the great griefe of thy Children, and diſhonour of thy Name, are moſt vncomely in the mouthes of ſuch as vnreuerently and raſhly vſe it euen in common ſpeeches, without any vrgent cauſe, whereby they fall into the moſt hainous ſinne of taking thy moſt glorious Name in vaine: O Lord forgiue vs, and grant that we may vſe ſuch a reuerent manner, and godly order in tryall of matters in controuerſie, as we may be alwaies true hallowers, and not abuſers of thy Name therein. And foraſmuch as thou within ſixe daies didſt finiſh all things in the beginning, and in the ſeauenth day didſt reſt from the ſame labour, commanding vs to obſerue

serue the sanctification of the same for-
mer, and to rest from all labours, tra-
uels, and worldly busnesses, and not
onely our selues, but our Seruants,
Oxen, Asses, and such like: Grant that
we may not onely lay asside all worldly
cares and busnesses on the Sabbath
day, but may in all things sanctifie
and keepe it holy with godly exercises,
diuine prayers, and heauenly medita-
tions, with diligent regard to the a-
voyding of all pastimes, fowlish and
uncomely exercises, and vnlawfull
practises, whereby oftentimes the af-
fection being moued to impatience,
powreth forth choler, to the dishonou-
ring of thee. Let our conuersation be
altogether modest, mortifying our
owne desires, wholly applying our
selues, not onely on the Sabbath day,
but all the weeke; yea, all our whole
life, to the seruice of thee, to the honou-
ring and glorifying of thy Name, to
the benefit of our soules, profit of our
neighbours, and due reuerence to our
Parents, whom thou hast commaun-
ded vs to honor, loue; and obey, as the
instruments of our beginning, thou
being the worke man. Grant, Lord, that
wee truely and vnfainedly reuerence
them,

them, as thou willest we should, that we may long continue vpon the earth, not in the number of careleſſe and diſobedient children, in whom reſteth no thankfulneſſe for ſo great benefits had and receiued at the hand of their Parents, from whom thou haſt ſaid, thou wilt with-hold thy bleſſings, and altogether depriue them of their libertie of liuing. But grant that wee may ſo order our ſelues by thy grace, both to them and other our Superiours, that wee may receiue at thy hands many good gifts, and length of dayes heere, according to thy promiſe in Chriſt.

Let it likewiſe pleaſe thee (O Lord) to continue thy bleſſings in and vpon vs, that it may goe well with vs all the dayes of our liues: take from vs (Lord) all deſires of reuenge, all rancour, hatred, and malice, leſt the Diuell (who readily ſtands to pricke vs forward to a deſperate minde) procure vs to ſlay the innocent. Wee beſeech thee (good Lord) let not at any time ſuch euill imaginations enter into our hearts, leſt wee (giuing our ſelues thereunto) loſe the reynes of our naturall diſpoſition, which is ſo inclined

inclined to wrath, that vnleſſe the ſtrength thereof be ſubdued, or the venemous ſting thereof pluckt out by vertue of thy holy Spirit, it prouoke vs to waite opportunity to wreake our malice with violence vpon ſuch as by ſmall occaſions haue offended vs, yea, and by little and little breake out into that height of hatred, as to prouoke vs to ſeeke the meanes to deſtroy the innocent.

O Lord forbid it, and keepe vs from the moſt pernicious ſinne of adultery, which being ſo odious in thy ſight, as thou cauſedſt to fall in one day for the ſame twenty and three thouſand, but indue vs with thine holy Spirit, that we may keepe our bodies cleane and vndefiled members of thee, endued with perfect ſanctity, may abandon all occaſions that may procure vs to offend thee, retayning a godly behauiour, which thou dearely loueſt, and expelling euill concupiſcence which thou deadly hateſt.

O mercifull God, vouchſafe to keepe vs from taking any thing by indirect meanes from any man, whom we ought to loue as our ſelues; the deſire whereof (good Lord) proceedeth

often by ſcarcitie and want, by pouer-
ty and neede, which indeede thou art
able and willing to relieue without
any ſuch vnlawfull meanes. And ther-
fore I beſeech thee to grant vs a ſuffi-
cient and neceſſary portion, or elſe con-
ſtancy and vnfained hope in thee, to be
relieued in thy good time, and vtterly
to deteſt the horrible ſinne of ſtealing,
for thou haſt promiſed, neither to faile
vs, nor forſake vs, calling faithfully
vpon thee in time of our neceſſitie. And
as we ought to beware of taking any
thing of others by ſtealth, ſo likewiſe
vouchſafe when any occaſion ſerueth,
to grant vs hearefull mindes to depoſe
and teſtifie that which is truth, accor-
ding to our knowledge, without any
reſpect, either of greatneſſe, friendſhip
or fauour of the one, or the enuy, ma-
lice, or pouerty of the other. And grant
that wee raiſe no falſe accuſation or
ſlander vpon any man, but that we
may keepe our mouthes from ſpeak-
ing any thing hurtfull vnto others,
but to ſhew our ſelues helpefull
both in word and deede to all: and
like good men, muſe and meditate
afore-hand, what we ought to ſpeake,
not letting the bridle of our lips laſe

to babble out that which first commeth into our mindes, and that we may content our selues with our estates, whatsoeuer thou sendest, without an vngodly desire of any thing that belongeth vnto our Neighbours. And grant vs by thine especiall grace, euermore to obserue, and faithfully to fulfill all thy most godly Commandements, in the name, & for the sake of Iesus Christ: in whose Name: as well for grace to keepe thy Lawes, as also for all necessaries for body and soule, I heartily beseech thee, in that forme of prayer which hee hath set downe vnto vs in these words:

Our Father which art in heauen, hallowed be thy Name. Thy Kingdome come. Thy will be done in earth as it is in Heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation, but deliuer vs from euill. For thine is the Kingdome, the power and glory, for euer and euer. Amen.

A Prayer and Meditation concerning the continuance of Gods corrections, notwithſtanding our continual humiliation, and daily Prayers vnto him, for comfort and reliefe.

Father, moſt mercifull and louing in Jeſus Chriſt: what ſhall I bring vnto thee, whereby to appeaſe thy wrath, conceiued againſt my ſinne? If I ſhould bring the ſacrifice of Bulls or Goates, thou art not delighted with them.

Teach me therefore, O Lord, teach me what to doe, to be reconciled vnto thee againe.

I haue long called vpon thee, and that in the name of thy moſt beloued Sonne, and finde not that I haue long ſought: I receiue not that I haue many dayes deſired of thee: I haue long and earneſtly knocked at the doore of thy

thy mercy, and find no entrance for my Soule.

I see, I am shut out of thy presence: I waite, and am weary; I sigh, and see no remorse; and lingring thus in distresse, I languish vnder the burden of thy displeasure, which seemeth to be so hotely kindled against mee, as I am ready to giue ouer my suite.

For behold, Lord, my miseries are beyond measure, and my griefe groweth daily more and more, being of my selfe ignorant what to say more vnto thee, then I haue said: I know not what course to take, nor to whom to make my mone, direct mee and heare my prayers.

Thou being angry with me, all thy Creatures seeme to be also offended at mee, and nothing seemeth to yeelde mee comfort.

Deare Father, what shall I doe? whither shall I flie to finde rest? there is no rest for me, but in thee: and therefore, vnlesse thou mayest be pacified with mee, I cry in vaine, I seeke and finde nothing, and knocke and feele no comfort.

I haue nothing to giue thee, to redeeme thy fauour towards me, for if I

had Mountaines of gold, if I had Riuers of Oyle, or ten thouſand Sacrifices to beſtow vpon thee, it boted me nothing, they are all thine owne.

Accept therefore the Calues of mine vnfained lips, and the ſimple zeale of my ſorrowfull ſoule, and be at peace with mee in the mediation of thy all-ſufficient Peace-maker, thy beloued Sonne, in whom thou delighteſt: Oh, heare mee for him, and relieue mee in him, without whom there can be no helpe for my ſoule, no eaſe for my heart, nor reliefe of mine eſtate: neither can inward comfort nor outward aide appeare, vntill thou be appeaſed with me in him.

O vnhappy wretch that I am, that euer I offended ſo louing a God, that worketh all good for them that feare him: ſo wiſe a God, that can finde man out in his moſt ſecret waies: ſo watchful a God, that conſidereth whatſoeuer man thinketh, heareth whatſoeuer man ſpeaketh, and ſeeth whatſoeuer he doth: a God moſt powerfull, that for ſinne can hurle downe the loftieſt, and in loue can exalt the lowlieſt!

O Lord increaſe our Faith.

A fit and comfortable Meditation, when God seemeth most angry with vs.

ALas, that euer I offended this great God; this God of all gods, this high King of all Kings: that God that preuaileth against mightest mortall men,

This God (alas) haue I offended, this God haue I stirred vp against me, and he in recompence of my sinnes maketh all his Creatures, as it were displeased with me also, and hardeneth the hearts of men against mee. The blessings and good things of the earth hee with-holdeth from me, and in stead thereof, he sendeth me a troupe of euils to afflict me.

Alas, what shall I say vnto thee deare Father? what course can I take to helpe this? by this are my sorrowes increased, and one euill followeth another, as waues in the sea. I am weary to beare the burthen of so many calamities, and still I cry to mine offended God, in hope of helpe, but my hope quaileth, and I despaire: all my comforts are crossed with continuall trou-

bles, as if I were onely the man that had deserued to be punished aboue all other men.

I would yet gladly appeale vnto my God, but I feare to be reiected againe. But shall I thinke it a fruitlesse worke, to repayre vnto my God, that of his owne accord calleth sinners to come vnto him? Is it bootlesse to fall downe before his Throne of mercy in prayer? may not mine vnfained cries at last prevaile with him, that is full of pitty?

I will frame my heart to meditate, and my tongue to utter what may please him: though I be a Sinner, I will goe vnto him, in the Name of him that hee dearely loueth, that he may be appeased, and looke vpon me againe in loue.

He is a God all-sufficient, and can aswell behold and consider my inward faithfull desires, as he seeth and obserueth what I haue done by ignorance or negligence, what I haue done contrary to his will.

All that I thinke, speake, or doe amisse, hee noteth and writeth it vp in his remembrance, as with a Pen of Iron: Oh, why should he not also mercifully

ciſully conſider, what I intend iuſtly to doe, though I cannot doe it, who hath promiſed to accept the Will for the Deede?

He knoweth that I am but fleſh: and what is fleſh, but fraiſtie it ſelfe? and what is man but a lumpe of naturall corruption and fraiſty?

And will this high Iehouah, this God ſo ſtrong and powerfull, ſet his force ſo fiercely againſt a weak worme? What conqueſt can there be in God againſt a ſilly man?

But why reaſon I thus with my Maker? Why, rather doe I not lay my ſelfe downe vnto his will? if hee will afflict me more, let it be ſo: if hee will puniſh me further, let it be ſo: if he will kill me, let it be ſo; for I am his, and he will doe with me what hee liſteth: there is no reaſoning againſt him, there is no pacification of his diſpleaſure by Art or Flatterie. It is not words that will worke my welfare with him: friends cannot defend me from his furie, nor take me out of the hands of ſo powerfull a God: no ſhield nor buckler can prevent the ſtroake of his Rod.

I will yeeld me therefore to his will,

I will say vnto him, Lord, doe with mee what thou wilt, turne me whither thou wilt, I will wait thy leasure, till the time shall come, wherein I may see the issue of thy determinate purpose with mee.

And in the meane time I will consult with thy Word, I will therein exercise my selfe, and take comfort through hope, I will refresh my dulled spirits, with the dew of thy sweete promises, and laying asside all vaine expectation of fleshly aide, I will onely rest my selfe vpon thy protection, and in an assured resolution, I will seeke thee, being the Way, wherein who so walketh, shall at length attaine vnto perfect happinesse: the Truth, which who so imbraceth, shall neuer erre: and the Life, wherein who so liueth, shall neuer die eternally.

O Lord increase our Faith:

A Prayer against Despaire.

O God of mercy, forasmuch as many wayes I haue transgressed thy holy

holy Precepts, contemned thee our Lord and maker, & offended thy diuine Maiestie, greatly am I grieued in minde, and stand wonderfullie in feare of thine euerlasting displeasure. And although thine holy Word doth tender vnto me pardon and remission of my sinnes freely, through thy mere grace and mercy, yet haue I not grace as yet to apprehend the same, for bussie is our most cruell and crafty aduersary, and doth labour to bring vs from all hope and comfort of saluation. The only remedy which we haue against this our deadly aduersary, is, that we neuer doubt of thy grace, and readinesse to forgiue our sinnes. Comfort vs at all times, especially at the houre of death, and giue vs grace to fasten all our confidence and trust on thee, and neuer to thinke my offence greater than thou canst and wilt pardon.

O louing and euer-liuing God, the liuely Fountaine of all grace, ouerflowing the whole World with the Riuers of thy mercy: inlighten mine Vnderstanding, increase my Faith, that I may truly know, and assuredly beleeue the Death and Merits of Christ thy Son, the least drop of whose most pre-

cious

cious bloud, shed for me, is of more efficacy and power to saue me, then all my enormities and hainous sinnes to condemne me. Loke vpon me (O my Sauiour) with those eyes of pitty and fatherly compassion, wherewith thou diddest behold Peter, after hee denyed thee, lest otherwise I despaire, and so commit the sin against the holy Ghost.

Giue mee (Lord) the holy helpe of thy sacred Spirit, that when Satan doth accuse mee, and my Conscience beare witnesse against me, when the cogitations of Hell and Death doe dismay me, when the snares of death and horrible tentations would entrap me, when the whole World forsakes mee, and all things set themselues against me, then strengthen mee, I beseech thee, that I forsake not thee my Sauiour, and fall from hope of thy free mercy.

O, comfort my heart with an inward assurance and seale of mine Adoption in thy Sonne, in whom the forgiuenesse of sinnes is promised vnto all Beleeuers. Call to memory thy holy Couenant entered into with vs, at our Baptisme, and the promise thereunto annexed, (Hee which beleeueth

ueth, and is baptized, shall be saued,) and grant that we may euermore consider the same, to our perpetuall comfort. Amen.

A comfortable Prayer against back-sliding in Religion, and *for increase of Faith*: *most* worthy often to be said of euery Christian.

O Almighty & Eternall God, which hast in thy Word commaunded, that we should beware of falling from thy grace, and hast also witnessed that the end of those which goe backe from thy Word, after they haue once knowne the way of righteousnesse, will be exceeding fearefull: Haue mercy therefore on mee (O Lord) I most humbly pray thee, for I finde in my selfe great weakenesse, no power haue I of my selfe to perseuere in godnesse: I begin to wauer in my iudgement, and to grow doubtfull, euen of those things, which I heretofore haue embraced with fulnesse of perswasion: The exercises of godlinesse are not so

ſo pleaſant vnto me, as they haue bẽn, a ſtrange kinde of dulneſſe ſtealeth vpon me, and I haue no ſuch life and ſpirit in matters of Religion, as in times paſt I haue had: and to what a wofull paſſe theſe things may come, though I haue much hope when I thinke vpon thy mercy, yet well may I feare, when I looke into my ſelfe. I confeſſe that thy goodneſſe is great, in that thou makeſt my heart within mee to ſmart for theſe things, and doſt not ſuffer me to runne on without ſtay, into that helliſh and infernall Pit, in which I ſhould bee ſome plunged, if thou ſhouldeſt once leaue mẽ to my owne weakeneſſe. Therefore (O Lord) I beſeech thee, to quicken my dull heart, kindle thoſe ſparkles which are euen vpon quenching, and like vtterly to goe out, vnleſſe it ſhall pleaſe thee to reuiue them: make ſtrong my thoughts and conſcience: make mee able more and more to ſee the Truth in caſes of Religion, and to diſcerne things that differ from the ſame. Giue mẽ vnderſtanding to know both good and euill, giue mee alſo increaſe of zeale, that I may ſpring vp in grace, and thriue in godlines, vntil I come to that meaſure

to

to which thou hast appoynted mee to come in Christ Jesus: let mee not in these key-colde and de eyuing times, be car yed away with euery blast of Doctrine, through the subtiltie and wilinesse of those which lie in waite to beguile mee: suffer neither the cares of this vaine world, to wither and dry vp thy graces in mee, nor transitory pleasures to entrap mee, nor euill examples to misguide me, nor mine owne loathfull and heauy nature to make mee grow weary of well doing: but make mee so to burne in loue with heauenly things, that I may not satisfie my selfe with any measure, either of knowledge or practice, but may rather still be ashamed of my selfe, that I make no better proceedings, and so may euer desire and striue to more perfection.

To this end, enkindle in mee affection more and more, by the hearing and reading of thy heauenly and holy Word, earnest praying, attentiue and fervent meditation, carefull watching ouer mine owne soule, following the example of godly men, and imitating their gracious and holy conuersation.

As

As thy promises (O Lord and most mercifull Father) haue encouraged mee thus to pray, so (I beseech thee) let it be thy gracious will to accept of these my humble petitions, which proceede from a contrite & sorrowfull heart, so shall my soule magnifie thee, and my tongue set forth thy prayses with ioyful lips, and that in Jesus Christ thy Sonne and my Sauiour, Amen.

A most Christian and comfortable Consultation, and sweete *resolution, what course in time* of deepest distresse men ought to take: worthy of all men to be considered, to their vnspeakeable comfort.

Read and Regard.

IT is a general complaint among the distressed children of men, that great and dangerous is the tryall, to be long visited with the punishing hand of our high and powerfull God, especially not-

notwithſtanding the many inſtant cries, and humble petitions of the afflicted ſoule, who finding no eaſe, nor feeling any comfort, but contrariwiſe troubles & miſeries, croſſes, & griefes to increaſe daily, thinking himſelfe vterly forgotten of God, or meerely to be hated of him: the ſilly afflicted ſoule thus bewrapped with feare, & feeling of his miſeries, many times faluteth, and ſo falleth from faith in God, to ſeek ſuccour at the hands of mortall men, and finding that to be a cup of colde comfort, with whom neither prayers take place, nor endeuours preuaile, he then (preſſed downe, as vnder the burden of vtter deſpaire of any ſuccour) is moued oftentimes to frame his affections to contriue vnlawfull meanes, by his naturall and corrupt conceit, that his owne will and wit may ſhape ſome courſe to a haun'n of more ſecure reſt: and ſo hoyſing the ſayles of his owne peruerſe imaginations, betaketh himſelfe to the main ſea of his vngodly deuices, till at the length, inſtead of a happy hoped harbour, he ſuddenly findeth, and is ſwallowed vp in the ougly deuouring gulfe of irrecuperable confuſion. For the world, as a ſea, toſſing the

weake

weake ones that ſaple therein, tryeth the inclinations of all, and approueth and condemneth, but not according to the right rule of Chriſtian reaſon, and godly wiſedome, but after a ſenſuall manner of falſe iudgement, affirmeth, ſuch as ſaile with a full forth-winde of proſperity heere, to be onely bleſſed, happy, and beloued of God, and ſuch as are becalmed with diſtreſſe and miſeries, with croſſes and calamities, and kéepe not the glorious way with the worldly-minded, to be hated and accurſed of him. And this wretched and falſe cenſure of carnall men, driues many weake ſoules vpon the rocks of bitter ruine, euen when they dreame of a courſe of ſweeteſt happineſſe. For as Dauid found, Pſalme 49. 18. much more this age affordeth the experience, that men doe praiſe them that make much of themſelues, namely, ſuch as wallow in the delights and pleaſures of the fleſh. But them they eſteeme mad men and fooles, and caſtawayes, and accurſed, that liue in a baſe, and low, and poore, and ignominious eſtate, though neuer ſo contented: the fooliſhneſſe of worldly men is wiſedome, and the true wiſdome of the

poore

poore is foolishnesse, with the worlds flatterers. And this is that dangerous rocke, vpon which oftentimes euen the godly make shipwracke, when they consult with flesh and bloud, which argueth it the safest course to become licentious, to imbrace vanity, and to study the profitable and praised arts of flattery and dissimulation, to walke the broad way to preferment, to scale the walls of wealth and estimation by fraud and force, to leape ouer loue and lowlinesse (as dangerous blocks) and to sit in the seat of scorning the poore, with the proud and ambitious. And if the godly (such as haue professed knowledge and zeale) be driuen from their right course, by the winde of this vaine worlds Paralities, what becomes of such as haue no coasting card of Christian knowledge, nor needle of Faith to conduct them? And if such as haue the World vnder their feete, e can crush the poore in their fist, be easily carried away from iustice and iudgement, to rapine and bribery, extortion and wrong; what a dangerous triall is it vnto the poore and distressed man, who euen for relieuing necessaries, is forced to bend his course to the

hauen of any ſmall comfort? Yet this worlds wiſedome cenſureth, that it is holden hardly lawfull for the poore to tread the ſteppes of the rich to relieue himſelfe. Such an vnequall match there is betweene theſe two, that for ſtrength the one ſubdueth the other without great encounter; for wiſdome, he ſtoppeth his mouth with faire words, Eccleſ. 9.16. Becauſe the world holdeth him wiſeſt that is wealthieſt, and him beſt that is braueſt. The wiſedome of the poore is deſpiſed, and his words are not heard. He is accounted moſt honourable, that can ſubdue the loweſt with loftieſt lookes: great men often ſpeake what their hearts thinke not; and the poore pine in penury, while the rich preach diſſimulate plenty: the worſt in their liues ſeeme moſt glorious in their liuings: the wicked increaſe in worldly wealth, while the poore doe periſh. But ſith it thus fareth with the deareſt children of God, that they muſt be as caſt-out in the world, and caſt-awayes among worldlings; ſith they haue no hope heere, nor helpe, nor ſuccour, nor pleaſure, nor delight heere, it is neceſſary that a carefull con-

consultation be had in such a dangerous warfare, how wee may be best defended, and most eased, and surest guarded. And for that the poore seeme to haue no share among the rich, the weake no part with the strong, nor the simple any portion with the deceitfull, (and yet a necessity laide vpon the poorest to prouide some, though in meane measure to sustaine life, and ragges in simplest manner to couer the skinne) a course must be taken after the rule of right reason, wherein wee must leaue the sleights of the mere flesh, and leane to the aduice of the spirit; lest that, through a careless negligence, and negligent sluggishnesse, wee be found authors and workers of our owne miseries.

And to the end that all should be without excuse, and none should plead Gods iniustice or partiality, in punishing or correcting: God, the Father of all, hath sent proclamation and warrant to all to come to him. Such as are burdened, he will ease: such as are hungry, he will feed: such as are sad, he will comfort: and such as are in misery, he will releeue. He then that complaineth, must complaine to him, he that praieth must

cry

cry to him: and he that néedeth, muſt come to him. But a caueat is giuen, as a prouiſo in this generall warrant, that he that will come to God, muſt depart from ſinne: wherein are comprehended two inſeparable conditions: the one, that we beléeue the promiſe of Gods protection: the other, that we performe our duetie in our calling: for without the latter, the firſt hath no ground: for we cannot beléeue without the promiſe, and to the promiſe is tyed obedience, and to this obedience, exerciſe of good things, the endeauours of vertue and godly life.

And this cannot be without the bleſſing, which bringeth with it the timely ſupply of bodily neceſſaries héere, and the true aſſurance of the ioyes to come in heauen, which alſo begin euen here, through the teſtimony of that liuely ſpirituall Comforter, which giueth inward contentation, in outward croſſes and outward reliefe in inward ſorrow: it yeeldeth illumination to the darke vnderſtanding, and quickneth the dull deſires to doe good: it beareth vs from the earth and vnhelping earthly things ſéene, to hea-

uen

uen and heauenly ſociety concealed: it turneth our carnall deſires of worke-ing our owne wils, to the contemplation of diuine things, and maketh vs to ſeeke firſt that Kingdome which is aboue, as the principall end of our hope and happineſſe, and then to ſeeke the things of this life, as things of neceſſity; and not to couet them, to be the more glorious here, but the more godly; not to be wealthy here, but rightly wiſe; not to be ambitious here, but humble, and content with a meane eſtate; not to fill our bellies with the gluttonous, but to feede, as faſting from all deſire of ſuperfluities.

Being thus mortified in our affections, and furniſhed and adorned with the moſt ſauory fruits of contentation in our eſtates, high or low, rich or poore, famous, or baſe, we cannot but walke patiently in our callings, and not to grudge at our miſeries, be they neuer ſo great; we cannot but be reſolute Chriſtians, and abide the encounter of the worlds furies, be they neuer ſo fierce and cruell: and therefore let vs be all of good courage, let vs fight the good fight, and ſtand as men. Flie not to idle and euill meanes to

releeue

releeue our diſtreſſes, nor repine at the wealthy and wicked, that haue the wind of euery mans plauſible All haile, to driue them on from one proud conceit of themſelues to another: for if it be duely weighed, what weight of vanities it heapeth on them (which as ſtubble in the end ſhall conſume themſelues with the fire of their guilty conſciences) it will cauſe vs to leaue off to loue their liues, or long for the like: for their time is ſhort and ſweete (as a feaſt in a dreame) here; but in the end bitter, and for euer.

And contrariwiſe, our miſeries are but for a moment, and our ioyes perpetuall, and the ſmalleſt things (if we feare God) are better to vs than the greateſt riches to the wicked. And though we fall, we ſhall not be caſt off, for God ſupporteth vs with his hand.

But the wicked ſhall be caſt downe, and neuer be able to riſe: though they flatter themſelues in their owne eyes, while their wickednes is found out, worthy to be hated and abhorred of all godly and vertuous men.

Let vs therefore truſt in the Lord, and not be idle in well-doing; and in our

our deepest miſ ries, let vs waite patiently for the Lord, and not be weary: let vs hold fast by his promiſes, for though he ſeeme to hide himſelfe from vs, he will be found at length, and will grant and giue vs what is neceſſary for vs as children, and not what may make vs more wanton, as his Enemies, Worldlings, and Reprobates: hee may ſuffer vs to lye among Lyons, for a ſeaſon with Daniel, but he will ſhut & cloſe vp their deuouring iawes, that they ſhall not preuayle, till the Wicked come within their power, whom they ſhall teare in peeces without mercy.

He may ſuffer vs a while to liue in the Wilderneſſe, as hee did his deare Dauid; but hee will bring vs home againe, to take comfort of our friends, and to comfort our families: hee may ſuffer vs to be impriſoned long, as hee did Ioſeph, but at the length hee will enfranchiſe vs, and turne it to our aduantage.

And what if the wicked raile and reuile vs, as Shemei did Dauid? It may be, and ſurely the Lord will doe vs good for their euill, if wee can temper and mortifie our choller, and with

patience bryke their slanders: we may be sicke and diseased, yea twelue, or thirty yeares, with the woman and the man in the Gospell; but hee can cure vs, or comfort vs, that it shall be easily borne. We may lose our goods, as Iob did, and become meerely vndone, as we thinke, and yet he will restore it, if we be patient and faithfull.

God hath a time to correct, and a time to comfort, a time of tryall, and a time of reward: he neuer faileth them that faint not, nor forsaketh them that forsake him not: hee may make vs mourne now, but he will make vs merry againe: though hee make vs weepe now, he will take a time to wipe away our teares, and put them in a bottle, reseruing the remembrance of them till the end, when we shall haue our portion with him in ioyes endlesse and vnspeakeable.

And therefore wee that goe forth with little seede, and sow it in sorrow, let vs waite, without wauering: for a plentifull increase will come, and a ioyfull harueſt. We see our beginning, and feele it hard and dangerous: but if we dwell in the land and grudge not, our end shall be ioyfull and glorious.

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We haue but one day to labour, and then comes our hire: hee that calleth vs is sure, hee that promiseth is faithfull; what he speaketh, is Yea and Amen, as certaine as if it were presently done.

Our naturall Fathers indeede may forget vs, and our familiar friends may forsake vs, and our enemies may threaten vs; but hee will take vs vp, stand by vs, and guard vs: he will foster and defend vs.

As a Father fauoureth his Sonne, and as a Mother tendereth her infant; so doth our heauenly Father, and farre more dearely regard his children: yea, when hee seemeth to frowne, it is not in displeasure; when hee correcteth vs, he hateth vs not; when we thinke hee leaueth vs to the raging waues of this worlds troubles, and when wee seeme to sinke, hee hath vs in his hand to hold vs vp: we are alwayes in his sight, and he beholdeth all our wayes, and recordeth all our workes: our going forth, and our comming in, are in and by him, and he hath charged his Angels to watch ouer vs, and to guard vs from euils that lye in secret to deuoure vs: when we rise vp, and when

wee lye downe, sleeping, or waking, he careth for vs: he is the Watch-man of Israel, that slumbreth not: he is the Lion of the Tribe of Iuda, at whose voice the Wicked tremble, and by whose strength the Righteous stand.

In our youth, and in our age, in our wealth, and in our want, in our life, and in our death, he is alwayes ours, and neither the height aboue, nor depth beneath, nor distance of place, can separate vs from him, nor hinder his presence with his Children; neyther pouerty, nor sickness, nor ignominy, nor misery, can estrange him from such as trust in him.

Such a Father is he vnto the Fatherlesse: such a Friend to the Friendlesse: such a staffe to the Weake, and such a Benefactor to the needy, as no man truely trusting in him shall perish: hee beareth his Children, as in his bosome, and loueth them whom the World hateth: he fauoureth them on whom the World frowneth: he embraceth them that the World reiecteth: he cleareth them that the World accuseth, and saueth them that the World condemneth; his glorious, are in the world most base; his deerest, are in the

the World disdayned. Not the most Rich, but the most Righteous, not the most Glorious, but the most godly: not the most Lofty, but the most Lowly in the World are dearest to him: he preferred the poore Begger in his rags, and with his scabs, before the glorious Glutton with his riches and perfumed Robes. Who then will repine at a poore estate? Who will be sad at ignominy? Who will grudge at misery? sith wee haue riches vnseene, glory concealed, and infinite ioyes, & comforts vnspeakeable within, through the Comforter, which no man, but the Soule of the godly man can comprehend? Thus is the faithfull Soule fedde, thus is the Godly man relieued, and thus is the Childe of GOD preserued. And therefore, let vs that are poore and miserable, and despised in the World, be silent in the World, that hateth vs, and cry vnto God who heareth vs, because wee are his, and in his beloued hee loueth vs, hee can and will helpe vs, when most neede is, and in greatest perils shew his powerfull presence: hee came to Daniel, when the Lyons would haue deuoured him: to the

thrée Children, when they should haue béene consumed with fire: to Susanna, when shée should haue béene vniustly condemned: to the Widdow of Sarepta, in her néede, and when all her oyle and meale was spent, he then renewed her store: he heard the groanes of Israelin Egypt; hée considered the desire of Anna in her silence; hée saw Agar solitary and grieued in the Wildernesse: hée was with Dauid banished, with Eliah an hungred, with Sampson when he thirsted. And none, no not one, was euer disappointed of his hope, that continued constant vnto the end: though we silly Soules cannot comprehend his prouidence, nor limit his power, both which are alwayes working wonderfull things, and are neuer idle, euer perfect, and neuer defective in any thing, his will shall come to passe: he is onely wise, and all flesh fooles: he is onely strong, and all men weake: Princes are at his disposition: Kings are at his command, the raging Sea he calmeth, the driest land he watereth, the hardest heart he bendeth, and the most Tyrannous he calmeth, as a Lambe, by his Word.

May not this suffice to bring our raging

raging affections vnder, and worke such contentation in our miseries, as that we should thinke vs beholding to this powerfull Protector, and lay downe our necks to his will, and heartily and willingly waite his good time of renuing our estates? but if it be his will to keepe vs alwayes low, and neuer to raise vs; alwayes poore, and neuer to releeue vs; alwayes distressed, and neuer to comfort vs with the comfort of this life, can we thinke that we through our small and short sufferings could deserue the high fauour of so prevailing a God, especially the ioyes that he hath laide vp in heauen for euer, for such as with Patience, and Faith, and Loue, and Obedience, and Well-doing, endure vnto the end.

And therefore for our present resolution & comfort, let vs consider that we are not as the World deemeth vs, nor the Worldlings as the World esteemeth them. For wee are in their eyes, cast-awayes, but in our owne consciences, the children of God through Christ: and they, in their own conceits, blessed in their wealth, & wanton, and delicate, and lose liues; but by the Word of God, without repentance, Reprobates.

And therefore saith Christ vnto them; Woe be vnto you that are rich, for you receiue your consolation in this life. And againe, Weepe and howle, yee wealthy and worldly men, for the miseries that shall come vpon you. But vnto his little ones, such as are least esteemed in the World, he saith: Feare not, my little Children, I haue prepared for you a City. And againe, I will neither faile you, nor forsake you: What shall wee then say? The Lord is our portion, and our sure defence, why then should wee feare what man can doe vnto vs? Esay 9.7. The zeale of the Lord of Hoasts will performe this.

Let vs therefore rouze vp our soules that are dulled with our miseries, and let vs rest vpon him that is the God of mercies. Let vs be faithfull, patient, and humble; let vs only grieue that we haue sinned, and be fearefull to offend againe. Let vs fall downe before his feet-stoole, for he is holy: let vs cry to him, for hee is pittifull: let vs aske of him, for he is liberall: let vs referre vs to his will, for he is louing.

O Lord increase our Faith.

Here

Here follow ſundry moſt effectuall Prayers for diſtreſſed men, *howſoeuer their tryalls continue or increaſe.*

When thou ſaydſt, Seeke my face, my heart anſwered, Thy face, O Lord, will I ſeeke, *Pſalm.* 27. 8.

IT appeareth by this reſolution of godly Dauid, that hée was moued by the Spirit of God in his troubles, to ſéeke ayde from aboue, and not in the Earth; of God, and not of Man. And to the end that Dauids true affection which hée bare towards the good of all Poſteritties, and eſpecially the loue of God towards his Children, might be recorded to their perpetuall encouragement, it is continued euen vnto vs, that wee that are euen now afflicted, ſhould ſée, and as in a glaſſe behold the good will of God, wherein hée willeth vs to ſeeke his face: which importeth a moſt ſweéte encouragement, that all men troubled ſhould ſéeke aide at God, who to the end that

this World, and the comforts thereof should not allure his Children, lest they should be also miscarried thereby, and so be condemned with the World, hee letteth a veile (as it were) before their eyes, namely, pouerty, ignominy, crosses, miseries, and sundry calamities, that they delight not in the face and shape of this World, but that rather, it appearing vgly, and nothing pleasant vnto them, they might seeke another way to comfort themselues, namely, the most amiable face of heauenly Iehouah, who willeth vs, as hee did will Dauid, to seeke him onely in our distresse; that is, to call on him faithfully, to craue his fauour instantly, and to leade our liues vprightly. So shall his most louing countenance shine vpon vs, his hand be extended toward vs, and his power and might be with vs.

And therefore as hee saith freely, Seeke yee mee, let vs instantly and faithfully seeke him with our whole hearts: so shall we be sure to see his saluation, after we haue patiently vndergone the sweete burden of the yoke of his fatherly chastisements.

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A Motiue to the Prayer following, for Patience in *Affliction.*

PErforce maketh a man patient against his will; but that cannot be called Patience, but a discontentment. But that is Patiẽce, when a man beareth all iniuries, wrongs, crosses, afflictions, and miseries, with a willing minde, without grudging or murmuring, without seeking or vsing any euill or sinister practice or attempt, to ease himselfe of that which God layeth vpon him, wherein hee would seeme to be wiser than God, who knoweth better than the wisest man, what is best for him. And therefore *Dauid* giueth counsell, *To wait patiently vpon the Lord, and to hope in him*, in what estate soeuer we be, although we be poore and see others rich & prosper. *Fret not thy selfe for him which prospereth in his waies, Psal. 37. 7.* Naturall reason is deceiued, when it conceiueth men happiest, that prosper most in the world: for then were the Word of God not true; which saith, *Many are the troubles of the righteous*: and then were the

the wicked in better case than the godly; for they prosper best in the World. But reade the 37. *Psalme*, their estate is there described, their end presaged, and the godly comforted, and confirmed in patience.

A Prayer for patience in affliction, very comfortable.

HEauenly Father, mercifull and louing, full of power, absolute in wisedome, vnsearchable in thy prouidence, and giuer of all diuine and spirituall graces, whereby thy children are guided in the way of Obedience, supported in their dangers, and relieued in their wants: whereby they learne to loue thee for thy mercies, to reuerence thee for thy greatnesse, and to obey thee for thy goodnesse; and in all the changes and alterations of their estates to imbrace Patience, whereby such as thou blessest become thankefull, such as thou afflictest become meekely contented, and beare the burden of their crosses without any outward shew of discontentment, or inward grudging or murmuring at thy cor-

correctons, but depending vpon thy fatherly prouidence, they are eyther timely deliuered, or inwardly comforted, their hearts eased, and their consciences quieted, neuer presuming to limit the time when, or the manner, or meanes how, thou shouldest ease or relieue them: but rest assured by thy Spirit working in their hearts, that they are thine, and therefore all things are promised by thee in thy Word, to worke together for their good; sicknesse of the body, griefe of the minde, want of necessaries, enemies, and all crosses, all conioyne to worke good vnto those that are thine: and being heereof assured, they rest themselues in patience, and waite thy timely release for their miseries, in hearty obedience to thy will. And for that (most gracious Father) it is not the nature, nor in the power of man, to accomplish these heauenly duetes; no, not in thine owne Elect: giue mee this heauenly vertue, Patience, to vnder-goe whatsoeuer thou shalt lay vpon mee with a willing and contented minde, acknowledging that I know nothing lesse than thy secret purpose, in working with man in this life, why thou aduancest one, and pul-

lest downe another: Why one prospereth, and nother is miserable: knowing yet by thine owne Word and Promise, that to such as are thine, all things turn to their good. And therefore I come vnto thee, who hast willed me to come: I begge of thee, who hast willed me to aske: and I knocke at thee, who hast willed mee to enter into thy presence, and all for Patience. Good Father, giue patience vnto my perplexed Soule, that howsoeuer I feele eyther inward griefe or outward troubles, I may rest me onely in thee and by thee, in peace within, howsoeuer the outward man seeme to perish. And let neither my fainting heart be cast downe, nor my spirit disquieted within me, nor my conscience be dismayed at any of thy corrections. Let my heart within mee reioyce: let my soule triumph, and my conscience retaine true peace and godly alacrity, in the middest of the causes of my deepest discontentments. And assist me, Lord, so with thy grace, that I may not onely seeme, but be indeede truely patient; and by the same thy grace, let Patience haue her true and liuely working in me, bringing forth all other spirituall

effects

effects of Obedience, all the fruits of thy sanctifying Spirit. Faith to beleeue, zeale to pray, and constant perseuerance in that hope which maketh not ashamed. So shall all my tryals and temptations, crosses and afflictions worke for my good, to thy glory; and all my troubles be approued trials of thy loue, and fatherly fauours toward me, howsoeuer the desires of flesh and bloud oppose themselues to weaken the sweete assurance setled in mee by a liuely feeling of thy promises, made in thy word, infinite in number, comfortable, and neuer failing. Plant therefore in me, O good Father, plant in mee these sauing fruits, and water them continually with the distilling dewe of thy sanctifying Spirit, that they may grow vp in mee, from the small and weake buds, that scarcely appeare in mee, to such liuely fructifying, and neuer-dying branches, as may beare in me true testimonies vnto my selfe of mine assured Saluation, and future Glorification; and to thine Elect, encouragements of diuine imitation; and to the contrary minded, examples either to their reformation, or condemnation.

A Prayer against the temptations of the Diuell.

MOst mercifull God, and louing Father, thy blessed Word teacheth vs, that the old Dragon and subtle Serpent, our aduersary the Diuell, runs about vs like a roaring Lyon, seeking daily to deuoure vs.

Hee vseth all his wicked sleights against our Soules, with an infinite number of diuellish Stratagems to make vs fall into sinne or despaire.

He practiseth to entrap vs by riches, by pouerty, by voluptuous and wanton pleasures, by greedy desire after honour, & worldly dignities, by counting earthly goods and possessions, by care for the belly, and prouision therefore, with all other vnrighteous and sinfull affections and desires.

Hee cunningly doth cast abroad his baits and snares to intangle vs, night and day, in our words and workes, so that wake we or sleepe we, he is before or behinde vs to deuoure vs.

O glorious God, who can escape? for

for he is continually watching, and neuer at rest, and wee are weake and vnable of our selues to resist.

Open thou our eyes (O Lord) that we may comprehend how mighty and crafty our enemy is. Confirme our Faith, for we are not to fight against flesh and bloud, but against Sathan, the vtter enemy of the Soule, therefore (O faithfull Father) haue compassion on vs.

Make vs strong in the power of thine owne strength, put vpon vs thy defensiue armour to resist manfully the temptations, and subtle deuices of the Diuell.

Giue vs thy weapons: gird our reynes with the Girdle of truth, put on our brests the Brest-plate of righteousnes, let our feete be shod with Euangelical peace, and aboue all things let our hearts be defended with the shield of Faith, so shall wee be sure to quench all the fiery darts of the diuell, so that our hearts be couered with the Helmet of Saluation, and our hands hold fast the Sword of the Spirit, which is, thy most sacred and neuerfayling Word.

Then shall wee be able to doe any

good

good thing, and valiantly (through thy ayde & ſuccour) ouercome our aduerſary the Diuell, for in thy very name we ſhall ſtrongly withſtand him.

Be thou but our helper, and no feare can aſſault vs, ſtand thou but by vs, and though the world ſhould be ouerwhelmed, and the Mountaines tumbled into the bottome of the Sea, yet ſhall we be ſafe: for thou art our aſſiſtance, that liueſt and raigneſt world without end. Amen.

The Motiue to the firſt *Prayer in diſtreſſe:*

Being a Confeſſion of ſinnes, and *a Petition to be releaſed of* the puniſhments due *for the ſame.*

DAngers and afflictions moue poore men to repaire vnto God, not onely in their ſilent ſighes, as *Anna* and *Moſes* did, but alſo in their vnfained zeale, vſing the meanes, the tongue and lips, in crying vnto the Lord, who

who willeth vs to aske, and enioyneth vs to waite, vntill his good time be to giue what we deſire.

And for that God heareth not ſinners, here is inſerted a Confeſſion, and Prayer for forgiueneſſe, that our vnworthineſſe may be put away, and our vnaptneſſe turned into true ſubmiſſion, and our coldnes into zeale, that the Spirit of God being renewed within vs, through our humiliation and prayer, we may not faint, but liue in hope, and vndergoe the correction of our louing God, in what manner, and for what time he ſeeth it fit for vs, without indenting with him what to doe for vs, or when to come to vs, becauſe hee is wiſe, and we our ſelues fooles: he is mercifull, and neuer faileth, nor forſaketh the miſerable.

God is loue, and imbraceth them that deſerue to be hated. And therefore hee beareth with our imperfections, and accepteth vs righteous, being vnrighteous; worthy, being vnworthy of our ſelues. And in this hope and aſſurance, is this prayer following, to be faithfully vſed, and it ſhall comfort the ſoule of the moſt ſorrowfull.

The way truely to seeke our *God, is to doe iustly, to loue* mercy, to humble our selues, and to walke *with him.*

Reioyce in hope, be patient in tribulation, continuing in Prayer, *Rom.*12.12.

The first Prayer in distresse.

O Father, full of knowledge, thou searchest the hidden thoughts of all hearts, thou beholdest the desires, euen of such as keepe silence: But yet thou requirest that thy children should know and confesse thée to be their Father, and so to iudge of thy workes, as that thou hast framed in man an heart wherewith to beléeue, and a tongue and lips, whereby to confesse thée to be his louing Father, and dost challenge at his hands, the Sacrifices of Prayer and Praise continually.

Thy children must not be dumbe in their

their Soules, nor mute in their lips, that want thine ayde: no, thou commandest them to aske, seeke, and knocke, and shewest thy selfe ready to heare, ready to be found, and ready to receiue thy distressed ones, who are faithfull and patient, and perseuere vnto the end.

And therefore, deare Father, I (beset with many miseries) come vnto thee, as vnto the chiefe fountaine of all rest and beliefe, inward and outward: but I am sinfull, and that I confesse, and thou wilt not heare such as are defiled with iniquity: the wicked cannot finde thee, and the vniust cannot come before thy presence.

Alas, what shall I then doe, being so vnfit to aske, so vnapt to seeke, and so vnworthy to receiue what I desire, by reason of my sinnes?

But cleanse mee, O Father most pure, and sanctifie mee, O thou most holy: teach mee what to speake vnto thee, for I cannot keepe silence, my griefes are great, and my miseries increase more and more: I must therefore speake: O shape in mee a new Spirit, giue me a renewed heart, and a tongue that may speake acceptable

things

things vnto thée: that thine eares may be opened at my cries, and thy mercies (O Lord) ready to receiue my humble complaints.

Thine eyes (O Lord) are open vnto the cryes of all that feare thée, and relieuest al that trust truly in thée, thou deliuerest their soules from death, and comfortest their hearts in the time of sorrow.

And therefore doth euery man that is godly, make his prayer vnto thée, and holdeth not his tongue, he may muse and meditate for a time at his miseries, but at the length the fire of zeale will enkindle, and he cannot but speake with his tongue, and cry vnto thée, to shew his hope, that he hath an helper in heauen: he cryeth, and thou considerest: he destreth, and thou relieuest: he beléeueth, and at the last, thy mercy and goodnes appeareth, and thou imbracest him with ioyfull and timely deliuerance.

And how commeth it to passe (O mercifull Lord) that I so long haue sought thée, and thou séemest to hide thée from me? How long haue I prayed vnto thée, and thou séemest to giue no care vnto mée? which maketh mé weary,

weary, and almost ready to faynt, and to giue ouer my suite, which I haue so long sought, and made vnto thée, O God, my Strength, and my Redéemer.

But loe, O Lord God, thy promises and louing kindnesse do only féede and nourish me with a continuall & neuer-dying hope, that the time expected will come at the last, when thou forgetting my sinnes, wilt both heare me, and fully deliuer me.

Thou art God, and therefore good: thou art the Father of all, and therefore onely thou knowest the wants of all thy children, and the things most fit to giue vnto them, and the time when to bestow it on them.

And therefore, Father all-sufficient, and full of loue, I presume not to say vnto thée, Come now, or Doe this, but for the time when, and the thing what thou wilt work for me, I refer to thée, yet be not ouer-long away: for thou knowest my féebleness, and my miseries, and how néere I am brought to an vnrecouerable fall: what shall I doe, Lord, but hope onely in thée?

Thy Prophet witnesseth vnto vs wretched men, that when the righte-

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ous cry, thou hearest them, and deliuerest them out of all their troubles.

But who is righteous, O Lord? who is cleane? he also witnesseth that none is righteous, none is cleane, but all are sinners: yea, our most holy fathers were impure in thy sight, and yet they receyued the Promise, and obtained grace and mercy, and releefe, and strength, and saluation at thy hands.

But, Lord they were thus comforted and thus blessed, and thus relieued onely of thy free fauour (wherein thou acceptedst them righteous, and imputedst not sinne vnto them) and not of their deseruings.

Thou art loue, and in loue thou imbracest them that deserue to be hated for their sinnes; and therefore sith thou art so full of compassion, and so infinite in thy mercies, beare with mine imperfections, and couer my sins; accept me righteous, and I am righteous: accept me worthy, and I am worthy to receiue the good things of thy loue, which is without all limitation.

Hold me righteous in the righteousnesse of thy beloued, that I also may be

be heard when I cry, as my righteous fathers were, and let me be deliuered out of my distresses, as the righteous haue beene deliuered out of all their troubles.

For, what can it profit thee (O Father) to forsake me vtterly, and to suffer mee to be forsaken of all, as if thou haddest no respect vnto mine offering? I cry daily, and yet my trouble continueth: I seeke thee, and am depriued of all earthly blessings.

O wretch that I am, what shall be the end of my complaint? I will cry yet, if thou wilt heare: I will seeke thee still, till thou maiest be found: be it as thou wilt, into thy hands I commend mee, and to thy prouidence I commit mine estate, most grieuous, and best knowne vnto thy selfe.

O Lord increase my Faith.

The Motiue to the ſecond Prayer, to be ſaide of *diſtreſſed men.*

WHerein the poore man deſireth God to conſider in mercy his temptations, which are ſo much the more heauy and grieuous, becauſe the worldly-minded doe taunt at him for his afflictions; ſtiming that God hath forſaken him, for that hee puniſheth him ſo deeply. And the poore man hauing no other refuge, but to flie vnto God, is encouraged through Gods promiſes, & perſwaded through faith, that theſe men ſpeake ſo hardly of him, for that they ſauour not of the true knowledge of Gods louing corrections, whereby hee viſiteth his deareſt Children here for a time, that they periſh not eternally: and reſolueth himſelfe to holde faſt by God, and therefore prayeth for ſtrength; and withall, he deſireth the aſſiſtance of Gods directions in the gouernement of his life and actions, leſt that ſuch as ſee his pouerty and afflictions, ſhould ſee him fall from God by groſſe ſinnes, and ſo take the ſtronger occaſion

occaſion to cenſure him iuſtly puniſhed for his wickednesse. Yet withall hee confeſſeth vnto God, that hee is indeed a ſinner, and for his ſinnes iuſtly touched with croſſes, by the meere prouidence of God in loue, and taketh comfort by examining his waies, & his will, which although they be not ſo right as they ought, yet in reſpect he erreth through frailty, not by a full conſent, rather as a ſufferer by Satans oppreſſions, than a wilfull doer againſt the will of his Maker: hee deſireth God to looke vpon him in the merits of Chriſt, and in him prepare his dull heart to repentance, and his whole man to a more ſincere courſe of life: that his wayes being reformed by the word of Truth, his hard afflictions may be in the end, and by little and little, mitigated, and that God will breake the fetters of griefe, and ſorrow, and according to his diuine Promiſes, by his deliuery, giue him occaſion to ſing a new ſong, a ſong of ioyfull deliuerance, both from the tyranny of Sathan, and alſo from the heauy burthen of his afflictions.

The second Prayer for Constancy in affliction, and to *endure malicious slanders* patiently.

LOrd, how are my troubles increased? how many and how grieuous miseries haue seized & taken hold vpon mée? insomuch as the world argueth me forsaken of thée: affirming that there is no helpe for me in thée.

But, Lord, are they not such as haue a carnall eye, and doe not spiritually discerne thy secret purposes, in chastising them whom thou louest?

They looke onely vpon the outward meanes that the world worketh, and comprehend not thy mercy and prouidence, wherin thou worke st, by means, without meanes, and against meanes, euen as thou wilt.

Therefore, let not their malice moue me, nor their taunts dismay me? I will hold me by thy promises, and endeuour to keepe thy Statutes, and performe what thou hast commanded.

O Father, leade me in thy righteousnesse, that I sinne not in their sight that court to catch me in the snare, and

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to entrap me in the net of deſerued re-proofe. Beare me vpon the wings of thy bleſſed protection, and let mée not come within the reach of their malitious inuentions.

Let not ſuch as lay waite for mee, haue iuſt cauſe to deſire, or opportunity to worke any euill againſt mée: rather let me ſo tread the pathes of that loue, and performe the duety to all men, that thou haſt willed in thy word, that my conſcience bearing me witneſſe of mine innocency, I may freely ſay, The Lord is my helper, no euill ſhall happen vnto me.

I confeſſe that I cannot ſo carry my ſelfe in this life, but offence will be taken againſt mée, and I ſhall deſerue (as I doe) the iuſt reproofes of men, yea, againſt my will: and conſequently, the carnally affected cannot but breake out into bitterneſſe againſt me for the ſame, and the more, by reaſon they ſée mée afflicted, as it were by thy hand, which they take as a ſtrong argument, that I am a ſinner moſt notorious, and that thou haſt vtterly caſt mée off for euer.

I cannot indéede (louing Father) but confeſſe my ſinnes, and that I am

worthy of sharper corrections, then I haue yet tasted, or am able to beare: yet consider that I haue not maliciously done what thou dislikest, but in weaknesse, and of naturall imbecility onely, and much against my will, rather as suffering Sathans oppressions, then willingly or wilfully committing sin.

And therefore trust I in thy mercies, O forgiue me: I depend on thy power, O saue me and deliuer me, lest my miseries ouer-whelming me, such as pretend euill against me, take occasion to pursue mée, and so deuoure mée.

Consider my troubles, O Lord, behold my dangers, and be vnto mée a perpetuall rest and refuge.

Why standest thou aloofe, O Lord, and seemest not to regard my troubles? why turnest thou away thy face, and considerest not my wants? why hidest thou thy selfe, when my troubles so much abound?

Arise, and let not the wicked take occasion through mine afflictions, to say, there is no helpe for me in thée, or that thou regardest not the causes of thy distressed children.

O liuer me rather, and releeue mée, that the righteous perceiuing thy rea-

dinesse

dineſſe to ſaue mée, may the more feare thée, and truſt in thée, and not faynt when they are thewile afflicted.

Thou willeſt the poore to commit himſelfe vnto thée, and promiſeſt to reléeue ſuch as haue no helper. Thou preparest the dull hearts to call vpon thée, & thou againe heareſt their crees, and comfortest them.

How long then, O Lord, how long wilt thou forget me? how long ſhall I cry and not be heard? how long ſhall I ſéeke counſell of thée, and yet be ignorant what courſe to take? I am wearied with my daily ſighes and groanes, which my heart (fraught with griefe & heauineſſe) doth powre forth before thée continually. O be vnto me that liuely light, that may lighten my ſad and penſiue Soule. Send that Comforter vnto me, whom thou haſt promiſed to ſend, that hée may teach mée what to doe in this my miſerie.

Thou haſt threatned to increaſe the ſorrowes of ſuch as ſéeke vnto other gods, why then ſhould they continue ſtill miſerable, and heauy, and grieued, that ſéeke thée onely, and onely beléeue in thée? how ſhall they be

still ignorant that aske counsell and wisedome of thee, who hast created all in the beginning, and dost preserue all, and maintaine all for euer, being God onely powerfull, prouident, and louing?

To thee I only come, on thee I onely call, thee I onely seeke: with thee is mercy, and with thee is right Redemption, and thou deliuerest all that trust in thee, as a most sure Sauiour, and mighty Protector.

And thy Word expresseth the liuely force of thy loue and power, wherein thou keepest them that are thine, as the apple of thine eye, & couerest them with the wings of thy fauour, from the mercilesse and cruell men.

O be therefore my Rocke, whereon I may safely rest: be thou my strong Castle, wherein I may be freed from the dangers prepared against mee: for thou hast promised, that all such as hope in thee, shall be as Mount Sion, that shall neuer be moued.

Breake thou my fetters (Lord) wherewith I am tied, and remoue my sorrowes, wherewith I am brought euen to the dore of death, that I walking in the liberty of a free spirit, may

grieue no more at my crosses, but glorifie thee with a song of ioyfull deliuerance.

Let not sinne preuaile against mee any more, which as a Lyon, teareth in peeces the assurance of my soule.

Beare mee vpon thy sauing wings, through the miseries of this life, and let not the Mire and Clay, wherein I sticke fast, detaine mee euer: let not the Water-floods which roare fearefully, and fiercely swell against mee, vtterly swallow me vp. But rather diuide and put backe the mercilesse Waues, that so dangerously rage on all sides against me, that I may passe on, and finish this my mortal course, as one that liueth, and hath his liuing of thy mere loue, and not as one that languisheth in thy displeasure.

O Lord increase my Faith.

The Motiue to the third *Prayer.*

WHerein the poore man diſclaymeth his owne worthineſſe, and appealeth to the mercies of God; yet grieued vnder the burthen of his miſeries, he inſtantly prayeth vnto God, that he will not correct him ouer-ſharpely, leſt he faint. For by reaſon of his grieuous croſſes, (notwithſtanding his continuall prayers) hee feareth (as it were) leſt hee pray in vaine, and be driuen to thinke that eyther God heareth him not, or regardeth not his Petitions: and therefore beſeeching God to come now at the length, eyther with deliuery, or to giue him ſuch inward ſpirituall ſtrength, as hee may conſtantly indure vnto the end. For hee hauing tryed the helpe of mortall men, findeth it to tend onely to words, and not to relieuing workes; aſſuring himſelfe that God is not as Man, that promiſeth and performeth not, but is abſolute, to worke by meanes, againſt meanes, and without meanes, euen what hee will for his; ſetting before the eye of his hope, Gods former fauours and fatherly

fatherly aſſiſtance, ſhewed vnto our faithfull Fathers of old; by whoſe example he ſeemeth to challenge at the hands of God the like louing kindneſſe, and that God will not ſuffer him vtterly to periſh, putting his truſt in him, although the World gaze on him and deride him, as if he were a Monſter, and no man: expoſtulating, as it were with God, that foraſmuch as hee was caſt vpon him, as ſoone as hee was borne, & he only depending on his mercies, he cannot leaue him in the deep, but rather, for his owne glories ſake, lift him out of his calamities, leſt the Righteous faint alſo to ſee him ſtill viſited, notwithſtanding his continuall Prayers: and that the wicked ſhould thereby gather, that there is not a God that regardeth the cauſes of poore Men.

The third Prayer: wherein he flyeth, and wholly relyeth vpon *God, and truſteth not in the* helpe, nor feareth the *hurt of men.*

O Lord, I cannot excuſe mine euils, they are infinite in mine owne eyes,

and many as groſſe which I haue forgotten, & ſleightly paſt ouer, as if they were no ſinnes before thee: and therefore I appeale vnto thy mercy for all: for by mine own deſeruing or ſatisfaction, I can cleare my ſelfe of none at all.

Who can rehearſe or call to memory, all that he hath done amiſſe before thee, who keepeſt account of the leaſt ſins? And therfore what auaileth it me to iuſtifie my ſelfe, if I knew nothing by my ſelfe? It is thou that ſeeſt and iudgeſt: it is thou that haſt found matter enough to condemne me, and cauſe enough to puniſh me: & therfore I haue no means to be freed from thine anger, & conſequently from my miſeries, but thy mercy onely, in thy beloued Chriſt Jeſus.

Correct me not therefore, deare Father, as I deſerue, but in him haue compaſſion vpon me: and as for my reformation, thou beateſt me with thy rod, ſo for my preſeruation, hold me by by thy ſtaffe, that I be not confounded vtterly, or periſh altogether.

Thou ſeemeſt as if thou hadſt vtterly forſaken me: Oh, why art thou ſo farre from me in the wofull time of my troubles? Why ſtoppeſt thou thine

eares

eares at my cry? Why dost thou turne away thy face, when I offer the sacrifice of prayer vnto thee, and seemest not to regard mee, though I put my trust wholly in thee?

O come, Lord, come now at the last, performe thy promises of aid and comfort, when most neede is: for vaine are the helps of flesh, weake is mans arme, and his heart is not right in equity and iudgement: therefore I trusting in thee onely, let me not be disappointed of my hope: let me not goe mourning, by reason of my miseries, and neuer finde relieke at thy hand.

Our Fathers trusted in thee, they called vpon thee in their troubles and dangers, and were deliuered and freed from that which oppressed them: they prayed vnto thee, and were heard: they sought thee, and thou shewedst thy selfe a helping Father vnto them, euen when they were ready to be swallowed vp of merciless waters.

Great was thy fauour towards all our beleeuing fathers: but, alas, Lord, what am I? I am a Worme and no Man, yet I beleeue, Lord, helpe mine vnbeliefe: I am couered with shame, be thou my glory, that I may glorifie

thee

thee among the people that now contemne me, because thou seemest to hide thy face from mee.

I am gazed on, and derided, scorned, and despised, because of my miseries: my neighbours that should assist mee, disdaine me: my familiars that should comfort me, doe not only forsake mee, but say of mee, that all my hope is in vaine: my kinsfolkes who should ayde mee in my necessities, adde griefe vnto my miseries, and tauntingly say, I am deseruedly fallen, and cannot rise againe.

Oh behold this, thou that sittest on high, consider this, and instead of these miseries (increased by such as should friendly visit mee) stand thou by mee, and afford me the cup of thy saluation, that I tasting of it, may answere these men, and say, as I am assured, that my Redeemer liueth, euen thou my God, mercifull, and all-sufficient, who art one and the same for euer.

I was cast vpon thee as soone as I was borne, and thou receiuedst mee: But the faults of my youth, and the sinnes of my riper yeeres, haue caused a diuorce betweene thy loue and my lewd life. I am sorry, deare Father,

I

I am sorry for my fault, take me again into the bosome of thy fauour: and from henceforth be present with me againe, and let me only ioy in obeying thee, and let my soule take comfort of thee, and my whole man be relieued by thee; for besides thee I haue no helper.

Oh helpe thou mee, and restore mee to comfort againe: banish all mine affliction as a mist, and refresh my soule with the timely dew of thy reliefe, powre downe the sweete drop of thy quickning Spirit, and let a comfortable calme follow the fearefull stormes of this dangerous tempest.

And I will yeelde thee the praise, who art worthy of all praise, I will magnifie thy name that workest wonderfull things, and bringest to passe that which the worldly ones cannot comprehend; I will declare thy name for euer among the children of men. The righteous shall heare it, and be glad, and the wicked shall quaile to see mee restored, whom they so long haue scorned, and deemed a cast-away, because of my miseries.

For thine owne names sake therefore, O Lord my God, heare my prayers, consider my meditations, helpe mee in time

time conuenient, before I fall vtterly, leſt the righteous be diſcouraged by my decay, and the vngodly take heart to perſeuere the more in their obſtinate and malicious wayes, whileſt they imagine there is not a God, that reſpecteth the miſeries of his diſtreſſed Children.

O Lord increaſe our Faith.

The Motiue to the fourth *Prayer.*

Herin the poore man ſheweth his accuſtomed conſtancy and faith. And feeling the weight of his croſſes yet heauy, prayeth that he may not be vtterly conſumed, nor that his enemies preuayle againſt him, but rather God will furniſh him with ſuch ability, as he may pacifie him in paying all men their due: and the rather, for that many doe looke vpon his dangers, both the wicked & the godly, the one in deriſion, the other in griefe. Theſe yet expect what will be the iſſue of the poore mans croſſes.

But

But the godly wiſhing it to be comfortable, hee prayeth that he may ſee it come to a wiſhed end, for conformation of their hope in the like dangers: and becauſe the poore man findeth his owne infirmities, hee prayeth for ſtrength, and ſeeing his owne ignorance, prayeth for knowledge, and looking into his dulneſſe, & cold inclination to good things, prayeth for feruency and zeale: knowing aſſuredly, that there is no way to attaine vnto deliuery from thraldome, but to walke rightly before the Lord, who is ready to ſet the iuſt vpon a ſure rocke, againſt which the wicked cannot preuaile. And although Father, Mother, Kinſmen and Friends forſake him, he is aſſured the Lord ſupplieth them all, and by the experience hee hath of the Lords readineſſe to helpe, hauing vpholden him in former dangers, hee will not faile him, nor forſake him, when he is ready to be ſwallowed vp of moſt mercileſſe troubles.

The fourth Prayer: wherein he prayeth for faith, for zeale and strength, to vndergoe Gods corrections, and to be deliuered from the dangers prepared against him.

LOrd, I lift vp mine heart vnto thee, my soule trusteth in thee, let me not be confounded: let not men haue their desires against me: let thy blessings be powred downe vpon mee, let thy cup of comfort and saluation be filled vnto me, and let thy right hand be ready and outstretched to hold mee vp, and in thy prouidence furnish mee with the hid treasures of thy loue.

So shall I sit safely vpon a sure rocke, and be furnished with such things as may pacifie such as now are importunate with mee for that which I cannot performe: and resting in danger of their cruelties, haue no other refuge, but to depend on thy mercy and prouidence, wherein (as in a safe sanctuary) I shall rest euermore preserued, vntil these dangers be ouerpast.

Many

Many doe looke vpon me, to ſée and conſider what will become of my miſeries, and I continually pleade thy free mercy in Chriſt, wherein thou promiſeſt to couer the multitude of my ſins, for which I am thus afflicted: the righteous thereby take hold of hope, and in my behalfe with a proſperous and happy end of my deſires, encouraging mée to perſeuere; for that thy word, euer ſure, warranteth a timely deliuery of all ſuch as are penitent, patient, and faithfull vnto the end.

But, alas, good Father in Chriſt Jeſus, I a moſt ſinfull man, doe challenge no comfort, eaſe, or reliefe in mine owne right, but in the merits of him, in whom thou art well pleaſed, and in whom thou ſheweſt mercy vnto ſinners, among whom I am the greateſt.

Yea, Lord, I am ignorant of good things, and wander as a beaſt by nature, in the waſt wildernéſſe of this worlds vanities, hauing little or no taſte of thy ſauing truth, or feéling of future dangers; but of thée onely I haue knowledge, of my ſelfe I am weake, but from thée I haue all ſtrength; of my ſelfe is miſery, from thée

thée is mercy, of my ſelfe I am altogether vnperfect, but from thée is all perfection, both inward, tending to the conſolation of my ſad ſoule, and outward, to the reliefe of my diſtreſſed body.

Therefore teach me, O Lord, teach me thy truth, ſhew me thy wayes, and leade mée in thy pathes continually: withhold my heart from euery euill thought, & my hands that they commit no euill, kéepe mine eyes ſincere, and my tongue that it ſpeake no vnſéemely thing, and my feéte from falling.

Regard me not as I am in mine owne ſelfe, nor deale with me as I deſerue by mine owne wayes, but according to thy tender mercies and louing kindneſſe baniſh my ſinnes as a miſt, driue away my imperfections as a cloud, and ſupply my wants with timely reliefe.

Thou art righteous and gracious, and reformeſt ſinners, and forgiueſt their ſins. Be mercifull therefore vnto mine iniquities, for they are very great. Kéepe my ſoule and deliuer mée, let mée not be confounded, nor periſh vtterly, for I truſt in thée.

Thou art the light of my ſaluation the

the strength of my life, and my refuge, and sure defence in trouble.

In the time of my greatest dangers, thou shalt hide me in thy tabernacle, namely, in the secret places of thy prouidence, which no man can finde out: thou shalt keepe mee, and hide mee from them that couet my destruction: thou shalt set me vpon a rock, against which man shall not preuaile.

Harken therefore, O Lord, harken vnto my voyce, when I cry vnto thee, haue mercy vpon mee, and comfort me.

Thou sayest, Seeke yee my Face; And what is it, O Lord, but to seeke thy helpe in distresse and danger? to craue thy fauour and succor in the time of neede.

O Father, my soule (by the priuiledge of thy free Spirit, which teacheth truth in the inner parts) is ready; my heart also is prepared to seeke thee: my tongue speaketh vnto thee, as vnto the liuely helper of all that are oppressed.

Hide not therefore thy face in displeasure, which in loue thou willest mee to seeke: be vnto me as heretofore thou hast beene, my succour and shield,

and

and leaue mée not vnto the end.

My naturall father indeede that begat mée, and my mother that bare mée, may forget mée, my friends that pretend to fauour mée, may forsake mée, when thou refusest me, but thou canst not forget mée, nor forsake mée; for thou in thy Word hast promised the contrary; and therefore I will not feare to flye vnto thée, who giuest what earthly fathers cannot giue, and supplyest my wants, that neyther my most familiar and my dearest friends can supply.

I should vtterly fayne, did I not verily trust in thée, and assredly know that thou hast no respect of persons, and that thou accepteſt not of men, as the World doth, by the outward habite and externall glory, but the inward parts, decked with faith, feare, and obedience thou likest, and embracest the poorest for pietie, and in the proud whom the world doth reuerence, thou hast no delight.

Frame thou therefore mine inward zeale, and let not my outward baseness ouer-much deprriue me of some comfort among the children of men; and when I cry vnto thée, be not as men, who

regard

regard not the prize; but with speede heare and consider, and refuse not to answere me with timely relefe.

And let not the vnsauory miseries of this life, accompanied with the naturall weaknesse of my flesh, draw mee into the way of the wicked, but let me rather hold fast by thy promised protection, as by the Altar of a timely refuge.

Bow downe thine eare, I say, O Lord, and let me not for euer cry vnto thee in vaine.

Draw me out of the net that is laid for mee, deliuer mee from the dangers prepared against me.

Thou hast seene my troubles, and hast knowne my soule in the bitternes of distresse, and yet thou hast not vtterly forsaken mee, but in mercy hast mightily preserued mee from infinite perils.

And now, Lord, euen now, seeing my life wasteth in heauinesse, and my yeeres consume in sorrow: sith I am a reproach euen among my neighbours, and all my friends fatte me: and sith I am euen at the point to perish, be pleased to thinke on my miseries, and send me speedy relefe.

As

Is thy goodneſſe, O Lord, ſo great, which thou haſt laide vp as in a treaſury, for all that feare thée: ſo let thy mercy appeare, and thy prouidence and power toward me, be ſéene, among ſuch as thinke indéede thou haſt forſaken mée vtterly.

O Lord increaſe my Faith.

The Motiue to the fift *Prayer.*

WHerein the poore man appealeth vnto God, being ſtricken with a kinde of deſpaire, becauſe there be that ſay of him. There is no helpe for him in God: he therefore not onely cryeth vnto God, that he will conſider it, but he himſelfe alſo entreth into the cauſe why they ſo ſay, and findeth it to be, for that they ſee his ſtore conſumed, and his basket emptied, and his foes furious againſt him: but hee herewith not diſmayed, reaſoneth againſt theſe mens infidelity; who, in theſe their allegations ſeeme to deny, that eyther there

is

is a God, or that he careth for, or will, or can helpe the poore. And yet hee preſumeth not vpon his owne integrity, but confeſſeth God to be iuſt, and rightly may puniſh ſinners, among whom he is the greateſt: & he finding this temptation to be very grieuous, he praieth God to ſecond his feeble nature, by his free grace, and that he will ſtay him with his ſtaffe, while he correcteth him with his rod, becauſe he is but a weake man, & may eaſily be burdened aboue his owne ſtrength. But being aſſiſted by God, hee aſſureth himſelf, that no arme of fleſh can preuaile further againſt him, then ſhall be profitable for him: nay, he is aſſured that it ſhall come ſo to paſſe, that euen they that moſt vpbraid him, ſhall acknowledge the mighty hand of God in deliuering him, and therefore determineth to waite the good pleaſure of God, when and how it ſhall come to paſſe, and will not be diſcouraged though men ſay, *There is no helpe for him in God.*

The fifth Prayer, wherein the poore man prayeth God to keepe *him from deſpaire, howſoeuer* men goe about to make him afraid.

IN thee, O Lord, I put my truſt, and yet there are that ſay, There is no helpe for mee in thee: but thou art my God, how ſay they then, Thou canſt not helpe me? ſith thou art moſt louing, and abſolutely all-ſufficient.

I am indeed brought low and much weakned, I haue no helper among the ſons of men. This they conſider, they ſay, There is no helpe for me in thee.

They perceiue that my Baſket is empty, they ſee that my ſtore is conſumed, and therefore they ſay, There is no helpe for me, nor recouery of mee in thee.

I ponder theſe their words, O Lord, in my heart, and keepe ſilence: I conſider their thoughts, yet faint I not: I marke what they ſpeake of mee, and yet I deſpaire not, for thou art my God, that canſt defend me, my Father that canſt reſtore me, and ſuſtaine me

thou art to mꝭ all in all: how ſay they then, There is no helpe for me in thee?

Do not theſe men ſay in their hearts, Thou art not God, that thus diminiſh thy power? and that thou art eyther vnable, or vnwilling to helpe the nee-dy, and to vphold thy diſtreſſed chil-dren? But as thou knoweſt them liers, ſo make them know their vaine con-ceits, by ſome ſure token, that thou ne-uer faileſt them for euer, that perſeuere conſtantly, and truſt truely in thee vn-to the end.

Thou art indeede a iealous God, and puniſheth ſuch as goe aſtray, yet thou art a louing God, and calleſt thy choſen children from their euill waies, by a gentle correction.

And therefore fooliſh and vnaduiſed are they, that meaſure thy fauour to-wards men, by the fairneſſe of good things, tending to the ſatiety of fleſhly deſires, and thy diſpleaſure by want and affliction, that thinke that thou lo-ueſt them, that thou ſeeſt fat with the plenty of worldly riches and pleaſures of this life, and hateſt them that are vexed by croſſes and corrections.

And great is this temptation (good Father) vnleſſe thou ſecond our feeble

natures by thy grace, being touched with thy correcting hand, stay me therefore, O stay me with thy staffe, whilest thou smitest me with thy punishing rod.

Lay not upon mée wretched man, a more heauy burthen then I shall be able to beare. And though thou sée it most conuenient for me to suffer want, afflictions, crosses, and reproaches in this life, to the end that I be not miscarried with the pleasing vanities of this World, yet withall consider, that I am but a man, weake and vnapt to beare the yoake of outer-sharpe tryals, without such supply of thy blessed comfort, inward and outward, as may maintaine faith and bodily necessaries in me, and for me.

So shall I reioyce in my low estate, and no calamity shall bring mée into despaire of thy prouident protection: I shall be assured that thou art indéede my God, and that whatsoeuer men say of me to the contrary, thou art & will be my helper, in the time of my greatest néede.

And then shall it come to passe, that euen these men shall sée how great thy goodnesse is, which thou hast in store

for

for them that feare thée, and thy mercy, which thou ſhewest them that truſt in thée, euen in the ſight of the ſonnes of men.

They ſhall ſée and behold how thou doeſt ſéeme to expoſe thy Children, as it were, to the fury and rage of the worlds miſeries, and yet doeſt hide them as in a ſacred Sanctuary, a place whereunto the proud, and ſuch as embrace vanity, ſhall neuer come.

And ſuch as now purſue mée, eyther with hate or reproach, ſhall ſée in the end, that there is helpe only in thée, and that no arme of fleſh can preuayle againſt thée, O God, nor againſt them that truſt in thée.

They ſhall ſay, when they ſée the iſſue of my hope to be good, and that my proſperity is renewed, Loe, wee thought this man mad, wee deemed him a caſt away: but loe, the Lord, in whom hee truſted, hath made him to ſtand, and his hand hath brought to paſſe what hee deſired.

And I my ſelfe ſhall then conſider that I erred, when raſhly I ſayde, I was vtterly caſt downe; for though when I cryed, thou ſéemedſt not to

heare; when I sought thée, thou séemedst to hide thée from me: and when I complained vnto thée, thou diddest not regard it: I shall then confesse, that thy wisdome in humbling me, thy mercy in sustaining me, and thy prouidence in relieuing mee, doth passe the capacity of the wisest men.

Therefore (deare Father) I will yet waite that acceptable time, I will yet attend thy good pleasure and will, and will not indent with thée when, nor direct thée the manner how thou shouldest helpe me: but submitting my selfe vnto thée, I will hold my peace, though men say yet of mée,

There is no helpe for
me in thee.

O Lord increase my Faith.

The

The Motiue to the ſixt *Prayer.*

THe poore Man finding the troubles of this life grieuous vnto him ſtill, begins his Prayer with a Meditation, wherein he deſireth to leaue the Earth, as earthly things, & to be with God, where all good things are; flying to God with ſerious lamentations, for that God abſenteth himſelfe, and keepeth backe his comforts, notwithſtanding his long crying vnto him. And therefore heartily prayeth, that God will heare him, and helpe him now in the deepeſt of his troubles: being become ignominious to the World, by reaſon of his miſeries, inſomuch as he is aſhamed to be ſeene of men, and withall ſeemeth to be rapt vp with the contemplation of heauen and heauenly things. And ſtanding thus ballanced betweene griefe of his croſſes, and ioy of his comfort to come, he reſolueth himſelfe to endure for the time, and referreth the end and managing of his courſe to God alone, to whom he prayeth, that hee will ſo much fauour him,

as that hee may receiue ſuch inward conſolation, and outward comfort, as he may haue cauſe to beginne his prayſe of God here, for his deliuery: promiſing as it were in himſelfe, that he will glory in nothing in this life (howſoeuer hee be aduanced) but in God onely. But fearing leſt hee ſhould be depriued of the occaſion of praiſing God, for his helpe extended, he inſtantly beſeecheth God, that as hee is beaten downe by his corrections, ſo hee may be raiſed againe by his mercy and prouidence.

The ſixt Prayer, to learne how to leaue the world and worldly *things, and to deſire heauen* and heauenly things.

My ſoule longeth & thirſteth for the liuing God, I deſire to appeare before his glorious preſence, that I may ſée the good things that he hath laid vp in heauen for them that are his.

For I am weary of my groaning, I faint vnder the moſt cruell burthen of the

the miſeries, which hée, for my ſinnes, hath laide iuſtly vpon mée here in this mortall life.

O God, the Rocke of my ſtrength, Lord of mercy, why ſuffereſt thou mée thus to languiſh, and finde no relieſe? why mourne I daily, and haue no comfort? why cry I vnto thée, and thou heareſt not? why doe my ſorrowes increaſe, ſith I ſéeke thée vnfainedly?

Defend mée, O defend mée, in this time of my greateſt danger, relieue me in the time of my moſt néede, preſerue me from the mercileſſe and cruell men, féede mée with the hid treaſures of thy loue, and multiply thy bleſſings vpon me; for I am poore, miſerable, and paſt helpe, vnleſſe thou helpe mée, and ſuſtaine mée, O Lord.

Be not farre away from me, and put me not altogether to confuſion: let mée not vtterly periſh, while there is none to helpe: I am ignominious in the ſight of all men, by reaſon of my miſeries, & miſerable, by reaſon of my ſins: I am a reproch vnto my neighbours, and many teſt and laugh at my fall.

Inſomuch as I am aſhamed to be ſéene of men, and wiſh I were able to flie out of the earth, and that I might

once be, where I might with ioy behold thée in thy triumphant Throne, where is neither hunger, nor thirſt, nor nakednesſe, nor want, nor ignominy, nor ſinne, nor death; but all fulneſſe, and glory, and truth, and ioy, and life eternall.

O ſweet being with thée! moſt happy dwelling and abiding with thée.

But loe, Lord, this place ſo glorious, theſe ioyes ſo ſweet, and theſe comforts ſo ſure, are not attained vnto, but with vnſauory affliction in this life. This future happy, and immortall life, cannot be without the death and ſuffering of this mortall body.

And therefore, Father eternall, be it vnto me in this fraile life, euen as thou wilt, that I may poſſeſſe thée, and the ioyes with thée, of eternall life.

Afford mée thy fauour: let me inioy thy bleſſings, euen here in this life, that I may here begin to ioy in thée, and here begin to praiſe thée among the Children of men, that they may ſée and conſider, that though great are the troubles, and miſeries, and afflictions, which the Righteous ſuffer héere, thou yet deliuereſt them out of all. So ſhall

I

I also giue thanks vnto thée, thy praise shall be in my mouth continually, my soule and mine inward parts shall glory in thée, and glorifie thée.

I will say vnto thée, O mine hope and my fortresse, thou art my God, in thee will I trust: when thou shalt make mée glad againe, I will be glad in thée; and when I reioyce, I will reioyce in thée; for it is thy selfe onely that comforteſt the abiect, and deliuereſt the poore from them that persecute them.

Awake therefore in time, (O Lord) awake, preserue mee, that I perish not in these miseries, and lest I being as one forgotten and forsaken of thee, be censured a cast-away among such as séeme: and so being depriued of the occasion of praising thée for my deliuery, I be driuen from one sorrow to another, and all my hope turned into distrust of any recouery. Hide not thou therefore thy face, forget not my miseries, and be not careleſſe of mine afflictions for euer.

My soule is beaten downe euen to the dust; my heart fainteth, my hands become weake, my knées waxe feeble, mine eies are dimme, and all the parts of my body are vexed, and I goe con-

tinually

tinually mourning in my miseries.

O see & regard my miserable plight, looke vpon my grieues, and ease the intollerable burthens of my calamities: for though thou hast made a great wound by thy corrections, yet, O Lord, thou canst cure it againe with spirituall comfort, and not with-hold the outward good things, ordained for the comfort of thy Children in this life.

Turne thy face vnto mee, which I instantly seeke; send downe thine aide, which I heartily craue, and haue mercy vpon mee, for I am most desolate and poore.

Rise vp, O Lord, rise vp, thou that art louing and bountifull: let me rise vp againe by thee, that am throwne downe by thee; and though my sinnes (as a sword) haue cut me from thy fauour, let the righteousnesse of thy beloued vnite me vnto thy again, in such sort, as nothing may seperate me from thee for euer.

O Lord increase my Faith.

A Motiue to the ſeauenth *Prayer.*

In which the poore diſtreſſed man *ſheweth his deſire, to hold faſt the* Promiſes of God, and to ſhew *himſelfe thankefull.*

THE poore Man being lately in an extreame agonie, neere vnto deſpaire, by reaſon of his ſinnes and miſeries, he here begins to rowze himſelfe vp againe, ſodainly crying out, that the Lord is yet his hope, and therefore promiſeth to hold faſt by him, and not to giue ouer for euer: no, whatſoeuer troubles doe befall him, and miſeries aſſaile him: yea, howſoeuer the world and worldly things be moued againſt him, he armeth himſelfe with faith in God, to ſtand with patience in all. Nay, ſuch is his aſſurance of a more bleſſed being, after this little time of tryall, that he affirmeth theſe croſſes that happen here, to be but trifles, and of no weight to be borne, in reſpect of the future happineſſe: yet becauſe hee will not ſeeme

seeme senseleſſe of Gods corrections, and be idle in well-doing, he ſtill ſolliciteth the Lord for ſome tokens of his loue here; namely, that hee will binde vp his ſores, and heale his wounds with his holy helpe, and that he will renew him with ſpirituall vnderſtanding, and cleanſe his affections, that he may thinke, ſpeake, and doe all to the glory of his name, and that his tongue may be an inſtrument to praiſe him before the children of men, for his deliuery, promiſing to continue conſtant till the time appointed.

The ſeauenth Prayer in diſtreſſe.

O Lord, thou art yet my hope and ſtrength, thou art an helper in trouble, and doeſt not hide thee for euer from thy diſtreſſed Children.

Therefore I will yet hold faſt by thee, and will yet truſt in thee, while I liue and haue breath: I will not vtterly faint, nor feare, though greater ſtormes yet ariſe then hitherto I haue endured: though the Earth tremble vnder mee, and all thy creatures rage round about mee, I will ſay ſtill, and con-

confesse and acknowledge, that thou art my God, and therefore thou wilt not suffer me to be utterly lost, or perish altogether.

No, Lord, though the earth be moued, and though the mountaines be tumbled into the middest of the Sea, though the Waters roare and swell, and the lofty hils tremble at the furie thereof: yet will I not be discouraged, because I haue thee my Saluation.

Should I then faynt at the small afflictions, which as little darts, thou shootest at me in loue, not to kill me, but to put me in minde of my vanitie and forgetfulnesse of thee, to call me from mine errours of the truth, from sinne to saluation, and from death to eternall life? I must confesse against my selfe: that I haue deserued the darts of eternall death, and to be shut out of the Land of the liuing: but mittigate thine anger, and turne thy heauy displeasure into loue and liuely relieue, and let me once taste, and be refreshed with that comforting riuer, that maketh glad thy distressed Children.

O God of hoasts, come and behold my

my desolation, and cause those thy deadly darts, which so fast stick on me, by little and little to fal away, and cure the wounds which thou hast made.

Binde vp the sores of my sorrowfull soule, cleanse the corrupted affections of my defiled heart, lighten the dim eyes of my darke vnderstanding, wash mee throughly from mine iniquities, and purifie mee from my sinne.

Make me to heare ioy and gladnesse againe after my long mourning, giue me releeke againe after my long want, set me vpon a sure rocke, and plant me on a fruitfull ground, among the flourishing trees, that prosper by the sweet waters of thy liuely fauour.

Oh cast me not away, deare Father, cast me not away from thy presence, restore me rather to the glory of thy saluation, and establish me with thy free Spirit.

Lord, open my mouth, that my tongue may be an instrument to praise thee for thy liberall releefe, and ready helpe in my neede and necessity.

So when thou shalt renue my decayed store, and replenish my empty basket, when thou shalt yeelde comfort to my sad soule, and refresh my sorrowfull heart,

heart, I will ſurely vtter forth thy praiſe with vnfained lips, I will giue glory vnto thy name, and publiſh thy mercy to all the World.

Oh be therefore vnto mée a ſpéedy helper, delay not too long to come, my ſaluation: for behold, I am in a miſerable caſe, as thou well knoweſt, poore, as thou ſéeſt.

Reiect not yet my petition, who cry inſtantly to thée for helpe, O helpe before I periſh vtterly, hold mée faſt by thy hand, and lift me vp againe before I fall altogether.

Thou haſt not promiſed, I know, that which thou wilt not performe, and therefore I will waite faithfully, for the time is at hand that thou haſt ordayned for my deliuery. And therefore by the priuiledge of a liuely hope, which will neuer make them aſhamed that fixe it on thée, I will perſeuere: confirme my hope, and make it perfect, vntill I may inioy the liuely fruits of thine aſſured ſaluation.

O Lord increaſe my Faith.

The

The Motiue to the eight *Prayer.*

In which the poore diſtreſſed man *craueth pardon for his ſinnes, the cauſe of his miſeries.*

THe poore man, as it were ouer-charged with the burthen of his miſeries, wiſheth himſelfe wings to flie away from all occaſions of calamities, but forthwith checketh his raſhneſſe & folly, in ſeeming deſirous to hide him from God, that is euery where, and can euery where puniſh the tranſgreſſours of his will. And therefore prayeth, that God will bridle his affections, and giue him patience, appealing vnto the Almighty, who knoweth his deſires to doe well, though the peruerſeneſſe of his nature doe draw him into things offenſiue: and therefore diſclayming his owne worthineſſe, craueth pardon and mercy, acknowleeging the generall weakneſſe of all mankinde, and his owne to be the greateſt of all; and therefore prayeth for

for ſtrength, for wiſdome, and inſtruction, affirming him to be moſt happy indeede, whom he fauoureth, by reaſon of the infinite bleſſings that he euen here enioyeth in this mortall life: although he withall cryeth out againſt the miſeries that doe ſtill oppreſſe him, keeping faſt hold through hope, that yet God will not ſuffer him to periſh, nor fal vtterly, becauſe he is a rock whereon the righteous, ſuch as doe take hold of the death and paſſion of Chriſt, do reſt more ſafe from al dangers: and therefore concludeth his prayer with an inſtant petition, that God wil giue him a bleſſed end of his hope, that he may talk of his glory, and ſing of his praiſe, that all men may ſee by his example, that God reſpecteth the cauſe of the needy.

The eight Prayer in diſtreſſe.

O H that I had w'ngs like a Doue, then would I flye away from theſe troubles, and make mine abode in the wilderneſs among the thick buſhes and branches of the Cedars, rather then to endure theſe intollerable miſeries among the ſonnes of men.

But

But alas, Lord, what doe I consult thus with the vaine wisedome of flesh and bloud? thou art God, and were I in the Wildernesse, thou art there; were I in the vttermost parts of the earth, thou art there: were I on the highest mountaines, or in the bowels of the Earth, or in the Sea, or in the clouds, thou art there, and canst there also finde me out, and there visite mine iniquities with stripes, and my sinnes with scourges.

It behoueth mée not to couet to hide me from thée: better is it for mée to subiect mée vnto thy will. And therefore bridle mine affections, tame the vnrulinesse and fiercenesse of my heart, reforme the words of my mouth, teach me right wisedome, and learne me true vnderstanding: vouchsafe mee perfect patience, and then shall I be nearest vnto that liberty which I long for, and best freed from the dangers which I feare, and soonest enioy the comforts that I desire.

O make no long tarrying, O Lord, but hasten my deliuerance: preserue me from the furious stormes & raging tempests that are yet ready to giue my wearied Soule a new encounter.

Wherefore

Wherefore haſt thou left vnto vs (by thy Word) a commandement to caſt our cares vpon thee, & to lay our burdens vpon thee, promiſing to comfort vs, and to eaſe vs? It is not to deceiue, but to deliuer vs.

Thou ſeeſt my deſires, and knoweſt the ſecrets of my heart, and all my wayes are manifeſt before thee. If therefore I ſhould iuſtifie my ſelfe, thou wilt condemne me: if I hide my ſinnes, thou findeſt out my corruptions, and that all my righteouſneſſe is worſe then vanity it ſelfe.

And therefore diſclayming mine integrity, I craue pardon, and aſke mercy, wherein thou art rich, and whereof thou art moſt bountifull, euen to ſuch as acknowledge their owne weakeneſſe, wants, and wickedneſſe.

To thy mercy I appeale, I flie vnto thee, I depend on thee, I lay my burden vpon thee, fearing thee, and reuerencing thee, louing thee, and truſting in thee.

What imperfections, O Lord, ſeeſt thou in mee, for which thou ſhouldeſt thus afflict me? O wretch that I am, a moſt wicked one, a corrupted one, defiled

defiled within and without, how can I plead any good duties done vnto thee?

But, good Father, thou art not ignorant of the generall vanity of man, who is euill in his best wayes, and the most pure of vs is imperfect. Pardon then my weakenesse, and giue me that strength, and that zeale, and that obedience, and that perfect loue, that thou requirest.

Be vnto me a Father to instruct me in true wisedome; be vnto me a guide, to leade me in that way that leadeth vnto life, that after my long straying from thee, I may be at last brought home to thy blessed fauour againe, wherein is life, and liberty, and comfort, and fulnesse, and ioy, and rest, and peace for euer.

Oh happy is he, that is in thy protection, most happy is he whom thou fauourest: for he is wise, he is strong, he is godly, he is fed, he is clad, he is safe, and he is rich in euery good thing.

When he calleth, thou heerest, when he asketh, thou grantest; when he seeketh, he findeth; when he is sicke, thou curest him; when he is paine, thou pitiest for him, when he is sad, thou

thou comfoꝛteſt him; when he is weary, thou eaſeſt him: when he hungreth, thou feedeſt him: when hée is in trouble, thou defendeſt him: when he is in danger, thou preſerueſt him: when hée is hated, thou loueſt him: and when he is dead, he then entereth into that life which is eternall, and then partaketh of the ioyes which are vnſpeakeable.

Oh, accept mée into this fauour, wherein are ſo many bleſſings certaine: furniſh me with theſe bleſſings, wherein are ſo ſweéte contentations, and beſtow on mée thoſe graces that make the moſt deſpiſed in the Woꝛld moſt honourable with thée. So ſhall my ſoꝛrowes be turned into ioy, my want into ſufficiency, my teares into gladneſſe, and all my miſeries into godly mirth.

Deliuer my ſoule from death, keépe my féete from ſliding, let mée walke righteouſly before thée, and call inſtantly vpon thée, who perfoꝛmeſt thy pꝛomiſes, and ſuffereſt none to depart empty away, that ſéeke thée with their whole hearts.

Oh ſend therefoꝛe, and ſaue mee from them that would deuoure mée, and from that which afflicteth me; foꝛ my

my ſoule is among Lyons; I wade as through a raging ſea: I dwell among men ſet on fire againſt me, whoſe teeth are ſpeares, and whoſe tongues are as a two-edged ſword: let thy mercy therefore and truth be my ſhield & buckler.

Thou haſt euer been mine hope, help me therefore, and let not my troubles increaſe, renew my hopes, and ſet me vpon the rocke of neuer-failing reliefe, and let my reſt and refuge be for euer vnder the ſhadow of thy protection.

Bring to paſſe what is fit for me, & which thou knoweſt expedient; let the Righteous ſee the bleſſed end of my hope, that they may likewiſe talke of thy glory, and ſpeake of thy praiſe.

And all men ſhall ſay, Verily, there is fruit for the righteous: doubtleſſe, there is a God that worketh good for them that are of a perfect heart.

O Lord increaſe my Faith.

The

The Motiue to the ninth Prayer, for assurance of Gods *Providence.*

He poore man, notwithstanding his present heauy burthen of affliction, hath and feeleth in himselfe an inward instinct of comfort, and in meere zeale of Gods glory, breaketh out into an admiration, as it were, of his infinite Maiestie, power, and excellency, and consequently, recounteth the innumerable blessings, and infinite mercies of the Lord: who, so regardeth the frailty of man, as he seemeth to winke at his many euils, confessing it the meere kindnesse, and free fauour of God, that all mankinde is not confounded for disobedience; laying vpon himselfe the guilt of his own sinnes, for which, beyond all other, the Lord may iustly punish him; acknowledging that he more offendeth God by his sins, then he can appease him with his Prayers, and doth more moue him to anger by his transgressions, then hee can please him by his best zeale:

And yet he longeth ſtill to be at one with God, in whom he knoweth there is mercy and loue, and liberty, and reliefe: In hope whereof, and that God will remember his louing kindneſſe againe towards him, hee wil yet truſt and pray, and be patient. And yet ſeeing his corruptions ſtill ſtrong to beat downe his faith in God, prayeth God to bridle his vngodly affections, leſt he feare ouer-much, and ſo faint and giue ouer his ſuit; and deſireth by the examples of *Iob*, *Ioſeph*, and *Dauid*, and other godly Fathers, that endured their troubles patiently, he may likewiſe be patient vnto the end. And thus rowzing vp his dead thoughts, and ſorrowfull ſoule, with the ſweet conſideration of infinite comforts (which his louing God hath euer, and doth daily beſtow vpon his poore oppreſſed children) he reſolueth not to faint.

The

The ninth Prayer, in which the *poore distressed Man acknowledgeth, that though God doe deseruedly punish him, yet he assureth himselfe that God* will relieue him.

O Lord my God, thy name is most excellent in all the World, thy glory is spread abroad thorow the Heauens, and thy praise is vttered by all thy Creatures, as in an vniuersall harmony, thorow Heauen and Earth.

For thy mercies are infinite, and thy blessings without number, that thou hast bestowed vpon them all, especially vpon the Children of men, who yet among all other Creatures, are most forgetfull, and apteſt to breake out into strongest disobedience against thy Maiestie: and of thy free fauour and mercy it is, that all Adams issue is not vtterly rooted out of the Land of the liuing.

And I for my part (Father most louing) cannot hold my selfe guiltlesse

of infinite euills, whereby I haue yéelded greateſt cauſe among many, that thou ſhouldeſt puniſh euen the whole World for diſobedience: but my ſelfe eſpecially I confeſſe worthy of my miſeries, and not to deſerue the vſe of the Ayre to breathe in, nor of any of thy Creatures to be comforted by them.

Worthily therefore haſt thou afflicted me, and worthily maiſt thou ſtill viſite me: for I ſée I doe rather more incenſe thée by my ſins, then appeaſe thée by my prayers; I more offend thee by tranſgreſſions, then I can pleaſe thée by my beſt zeale.

I faint at mine owne vnworthines, yet faine would I be at one with thée, in whom is onely ſafety and ſuccour, and aſſured ſaluation, to them that truly reforme their liues, & rightly frame their repentance, and ſincerely follow thy will, which is thine owne gift.

All this I deſire to performe, and diſtruſt thée not: for thou haſt promiſed pardon to the penitent, and relieſe to the lowly, and to be with them that ſéeke thée, and to hold them by that hold by thée, and to inſtruct them that ſéeke wiſedome of thée.

For-

Forasmuch therefore, as I haue so long cryed vnto thée, & so long sought thée, I will yet hope, though I shut vp my sad soule in silence, onely vpon thée, who wel cõsidereſt the inward grones, and rightly ponderest the sorrowes, and sighes, and wants, and desires of thy distressed Children, though they seéme mute in their lips, and to speake nothing with their tongues.

If thou mightest at all haue béene pleased to heare by earnest cryes, thou mightst haue heard me: if it might haue pleased thée to succour mée by earnest desires, I might haue béene relieued. But loe, the time is not yet come, that thou hast appointed for my deliuery, and therefore I will still wait, and not be weary; for my helpe, & my comfort, and my life, and my saluation dependeth on thée.

O bridle therefore all vngodly affections in me: let me neither murmure, nor grudge, nor feare, nor faint, but with patience (in well doing) tarry till thou haue decréed to haue mercy vpon mée.

For, is there not an appointed time for all things? Iob was brought low by thée: yet at thine appoynted time

lifted vp againe. Ioseph was long afflicted in prison; yet when thou sawest the time, he was aduanced againe. Thy deare Dauid was long and fiercely persecuted, yet at length established in his desired dignity.

When the poore Widow was euen at the end of her hope of further reliefe, her cruze of Oyle being emptied, and her vessell of Meale spent, euen then diddest thou send her a relieuing guest, by whom thou gauest her increase of necessary succour.

Therefore yet a little while, and my appointed time will come, wherein I shalbe also deliuered out of all my miseries.

Yea, thou art my strength, and my portion, and my defence, and my saluation: thou seest my miseries what they are, and how many they be, and how heauy they lye vpon me: for thou that sendest them, art not ignorant of them; and thou that medest me, well knowest what is fittest to preserue me.

I am brought to the very Pit of confusion, as the naturall man deemeth; but thou hast decreed the time of my deliuery, to me vnknowne, that when

when it commeth, I may reioyce in thee, and not attribute my recouery to the fleshly ayde of mortall men, which I haue sought in vaine; yea, while I called instantly vpon thee, that I might acknowledge all helpe to proceede from thee, and all that the world affordeth to be but the effects of thy loue, of thy power, and of thy prouidence.

O, blessed is the man whom thou chastest, and causest to come vnto thee by afflictions: for although he seemeth to be a companion of Death, yet hee liueth by the secret sweetnes of the pleasures of thy inward consolation, and safely dwelleth in the Courts of thy protection, feeding on the liuely assurance of thy Prouidence and Loue, & fainteth not at any crown of the mightiest on earth.

So am I assured, O Lord, that thou art my portion, and thou tendrest mee as a sonne, though thou visit mee with thy Rod, as a sinner: and that thou wilt not suffer mee to fall vtterly, though thou seeme to correct mee sharpely.

Although I seeme to be depriued of all hope of recouery of my wonted

comfort, becauſe I ſée no ready meane before my eyes, nor preſent likelihood: notwithſtanding my long and inſtant cryes, I will not ſhrinke, knowing this, that thy loue is infinite, thy power wonderfull, and thy prouidence paſt finding out.

For if the ſtony Rocke, and the withered Iaw-bone could yéeld water to refreſh the thirſty: if thou couldeſt ſend Manna from heauen, and meate by a Rauen, and fréde ſo many thouſand people with little ſhew of bread: if thou couldeſt ſend Quailes ſo plentifully in the Deſert, with infinite other things, miraculouſly, for thy diſtreſſed Children: confirme my Faith euermore, that I may conſtantly beléeue that thou both canſt, and wilt in thy gād time relieue méé.

All power belongeth vnto thée: who then will ſay, or who can imagine that thou canſt not helpe when moſt need is? who will ſay thou haſt not loue, ſith thou ſo freely haſt done theſe many and mighty things for thy diſtreſſed Children, that could not relieue themſelues?

But lor (Lord) all things are thine,

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the Heauens are thine, and the Earth is thine, the Cattle in the fields, the Fowles on the Mountaines, the Gold and Siluer, and all that is aboue vs or beneath vs, is thine: who then can ſay, thou canſt not giue and beſtow on whom thou wilt, what thou wilt, when thou wilt?

Thou makeſt the Corne to grow, and watereſt the Earth with thy ſweete ſhowers from aboue, ſo that euen the Beaſts alſo of the field are fed, as by the dew of Heauen.

Sith then that thou art Lord of all, and ſith thou commandeſt and forbiddeſt, ſith thou makeſt poore and enricheſt, ſith thou throweſt downe and aduanceſt, ſith thou trieſt and rewardeſt, and ſith thou doeſt what thou wilt, in what manner thou wilt, to whom thou wilt, and when thou wilt, and no man can command thee or forbid thee; I yeeld me wholly to thy will, and craue onely to will as thou willeſt, and doe as thou directeſt in all things. Be it thus, deare Father, for his merits that thou moſt dearely loueſt, that died, and roſe againe for all, and who ſitteth with thee, a Mediator for all: for his ſake, O Father, heare

comfort, becauſe I ſée no ready meane before my eyes, nor preſent likelihood: notwithſtanding my long and inſtant cryes, I will not ſhrinke, knowing this, that thy loue is infinite, thy power wonderfull, and thy prouidence paſt finding out.

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All power belongeth vnto thée: who then will ſay, or who can imagine that thou canſt not helpe when moſt néede is? who will ſay thou haſt not loue, ſith thou ſo freely haſt done theſe many and mighty things for thy diſtreſſed Children, that could not relieue themſelues?

But loe (Lord) all things are thine, the

the Heauens are thine, and the Earth is thine, the Cattle in the fields, the Fowles on the Mountaines, the Gold and Siluer, and all that is aboue vs or beneath vs, is thine: who then can say, thou canst not giue and bestow on whom thou wilt, what thou wilt, when thou wilt?

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and helpe mée in time conuenient. Amen.

O Lord increaſe my Faith.

A Motiue to thankefulneſſe to GOD, *for Comfort and Reliefe* receiued of him, after long praying vnto him in the *time of neceſſity and affliction.*

PSAL. 28. 7.

The Lord is my ſtrength and my ſhield, my heart truſteth in him, & I was holpen, therefore my heart ſhall reioyce, and with my tongue will I praiſe him.

AS no men knoweth how profitable a thing phyſicke is, but he that hath beene ſicke, and hath beene eaſed by it, nor of what valew faithfull friends are, but hée that hath beene brought to extreame need, and taſted of their

their help: so none can sufficiently comprehend, how great the goodnes of God is, but such as haue been tryed by some affliction, and felt grieuous calamity, and haue beene deliuered by God out of their dangers, and miseries, or in some measure bene eased. And if hee that in sickenes hath receiued health by physick: if he that in his great necessity and want hath bin releeued by friends, do not acknowledge the benefit receyued by either of them, will not all men of ciuill carriage condemne them of ingratitude? So, and far more, worthy is he to be condemned, that being afflicted by whatsoeuer meanes, and is deliuered by the prouidence and fauour of God, if hee stand silent and mute, not endeauouring to giue God the prayse and glory of his deliuery. This I confesse is my case, and no doubt there is no Man exempted out of the number of them whom God hath deliuered out of one danger, and affliction, or another: But some being blinde of that side, see no other meanes of their deliuery, but their selfe-wit, policie, strength, or carnall meanes, neuer turning eye to the true helpe, the power and prouidence of God: and that is the

cause

cause why (as there were of ten Lepers, but one returned to giue thankes to Christ) so few, scarcely one of ten that receiue blessings and comforts at the hands of God, returne thankes truely to God for the same, and yet there is not one of what estate, degree, or profession he be of, but must (if he be not an Atheist) acknowledge himselfe a debter vnto God in this behalfe, who requireth but onely thankfulnesse for all his benefits. Some may say, they were neuer afflicted, neuer oppressed, neuer distressed, neuer in danger, for they haue had continuall prosperity, & therefore could neuer obserue, wherein God hath shewed them any such needfull deliuerance: some are borne noble, some left rich, many preferred to Offices, and that immediately of their Parents, Friends, or themselues, neuer conceyuing that the hand of God had a share in these. And therefore (if to any) they giue the glory to the wrong meanes, forgetting their Creator, by whom they were made, preserued, and by whom they were (indeed) preferred to place of dignity or profit, by whom they were taught and instructed in the mysteries, whereby they become glori-

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ous in the World, and ſo become graceleſſe vſurpers of Gods gracious and free bleſſings: in recompence whereof it is often obſerued, that God (as it were) winking at their vanities for a time, permitteth them to runne their owne race, vntill they fall into ſome apparant dangers: as ſome into want, ſome into diſgrace, ſome into ſickneſſe, ſome into the hands of Enemies, ſome into groſſe fatuity and fooliſhneſſe. In all which they run vnto their former vaine conſiderations, ſeeking redreſſe by wrong meanes, and finding none, they then conſult with ſome better guide, who ſet them in the way to ſeeke God, who being mercifull, refuſeth not to be their refuge that come vnto him, at length, by faith in prayer, who yet will ſeeme not to heare them by and by, when they ſpeake vnto him, nor to giue what, and when they aske, to make them the more earneſt and feruent in asking, and finding at the length Gods fauour, and receyuing in ſome meaſure what they want, then the vpright in heart (as Dauid ſaith) become thankefull, hauing gotten comfort from the Lord, they willingly giue him the glory: the true Chil-

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dren of God, cannot rest contented, when God hath refreshed them with his mercies, till they haue truly giuen the Lord againe his due praises: a marke to distinguish the children of God from the Wicked, who swallow vp all Gods blessings, namely, the profitable and pleasing things of this life, ascribing the glory, and doing their Sacrifices (as it were) vnto their owne armes for the same: what blessings soeuer God doth bestow vpon them, they are neuer the fuller of thankefulnesse, nor made thereby the more obedient to God, like the lake Asphaltis, or the dead Sea, whereinto Iordan runneth, the Water of it selfe being salt, becomes nothing the fresher by the sweetenesse of the qualitie, nor the bigger by the quantitie of the Water of Iordan; they take from the Lord without giuing againe, like barren and vnprofitable ground, that receiueth the seede, but returneth none, and therefore is neere vnto burning (as the Prophet Hosea saith) whose end is to be burned. Let vs therefore learne to be thankefull to God for euery benefit receiued of God, which if it increaseth not thankfulnes, it increaseth indgement. It is a dan-

gerous

gerous thing to forget God, in thanksgiuing, neglecting heauen, and heauenly things, and to minde the world onely and worldly things, they that preach vnto themselues peace, without peace with God, in what outward state of contentment soeuer they stand in their owne conceits, and in the view and admiration of men, they be but in slippery state: though they seeme to haue no occasion to flye vnto God for succour; they are in deeper danger then he whose estate without seem th most dangerous, who yet within hath an assurance of the helpe of Iehouah. Such as to whom Christ spake, Ioh. 16. Verily, verily, I say vnto you, ye shall weep and lament, but the world (such as ha e all things in the world at their desires) shall reioyce, and ye shall sorrow, but your sorrow shall be turned into ioy.

You shall be deliuered from all your dangers wherein you shall reioyce, and glorifie God for your deliuerance, whereas this sentence being turned contrary, may be applied vnto such as forgetting their duties and thankefulnesse to God, because they are full, and thinke they haue no neede of Gods assistance; Verily, verily, I say vnto you,

ye

yee shall reioyce & triumph, but the godly shall lament and mourne; ye shall laugh, but your laughter shall be turned into weeping.

But I will leaue the ingratefull Worldlings, whom not I, but God will iudge, and will onely seeke to stir vp my selfe and others that are afflicted to flee vnto God, as I haue done, assuring them in the good time they shall be comforted. And let patience haue it true worke in you that are in any affliction, and let true thankefulnesse appeare in you, that haue beene any way comforted by the Lord. Patience and Thankfulnes are qualities, or rather vertues, obserued onely in the Children of God, yet are they not in these accounted fooles or mad men; for if a man that feareth God fall into penury, poueity, want, or into any kind of misery, or is ouer-taken with any strong temptation, or tryed by Gods visitation, he is censured according to the naturall and carnall opinions of the worldly-minded; who as they are blinde in heauenly things, as in the secret disposition of the things of God, so iudge they amisse of the man afflicted, holding him as a

man

man accursed of God, because he is chastened of God: and themselues, whose matters prosper wel in the world, to be onely blessed, as by desert: & this breedeth such contempt of the rich towards the poore fearing God, and this vsurpeth such reuerence of the poore towards the rich, both which especially proceede of an ouer-good opinion that the rich haue of themselues, & of a base conceit they haue of such as are of low estate, though they be the dearest children of God: which in the rich is arrogancy, and in the poore, fearing God, humility: yet it often commeth to passe, that the rich are made poore, the high are made low, & the most glorious become despised: and again, the poore are made rich, the lowly exalted, & such as were before despised, become honorable euen among men, according to the saying of the blessed Virgin: The Lord sheweth strength with his arme, hee scattereth the proud in the imaginations of their hearts, he putteth downe the mighty from their seats, and exalteth the humble and meek, he filleth the hungry with good things, and sendeth the rich empty away. These are the works of Gods iustice & prouidence: his iustice then sheweth it

selfe,

selfe, when hee plucketh downe the ingratefull arrogant, and his prouidence in prouiding for, and exalting the faithfully thankefull poore man.

The first cannot pretend iniustice or wrong in God, for taking away from him that which hee falsely suggested to be his, in such sort, as hee was not beholden to God for it: neither can the other (nor will he) assume vnto himselfe merit to haue that bestowed vpon him by desert, which hee cannot but acknowledge, and thankefully accept to be the free gift of God: as God is iust, so is he mercifull, and euen in this case of his iustice hee sheweth mercy, to the end men may seeke and finde mercy: and in this case of his prouidence hee confirmeth his mercy, and performeth his promise: the one to moue to thankefulnesse, the other to increase and continue it: hee interrupteth the haughty and high-minded in the way of their pride, further to reclaime them from the way of death, the end of Gods corrections. The godliest men are many times, and by many meanes likewise plunged in dangers, but they feele in their sharpest afflictions sweetest comfort: for though they feele the

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rod of Gods correcting hand, yet they hold fast by the staffe of his mercy, praying vnto God for deliuery, not as they will, but as the Lord will: not for their owne priuate benefit onely, but also, and especially, that his glory and power, by their deliuerance, might be the more celebrated of all that feare him: for there is not a more forcible inducement of imitation then successe: when men see the issue of another mans course, they will in discretion follow or forsake, as is the profit or danger, especially men of one profession, obserue time, and meane, and matter, and place, and person, of precedent good or euill: and by the same endeuour to frame and shape vnto themselues a course answerable for their owne priuate commodities, this is the manner of worldlings: and shall not the children of God make vse of other mens most blessed successe, of faithfull prayer for deliuery out of their miseries? who being in danger, seeing before his eyes the manner how another in like perill was deliuered, and will not seeke the same way to be relieued? It is the nature of true godlinesse to publish euery benefit receyued at the hands of God,

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as Dauid in many places by his owne example, and many other holy men haue done: and left their examples for vs to follow, to the end that all, were it possible, might be partakers of the knowledge of Gods prouidence & loue towards all that seeke him with a true zeale, contrary to the course of worldly men, who couet to conceale the meanes whereby they atchieue commodities, not willing that any should partake of their gaine. The man of God hauing that celestiall Jewell in what measure soeuer, willingly and freely maketh all others that are desirous, partakers of it, that all may grow like wise rich in the same faith, knowledge, and vertue with him; the godly must reioyce in him that most excelleth in diuine vertues, not disdaining any for his pouerty or baseness of his worldly estate, but imbracing the pouerty of the body, & the estate of outward wants, in regard of the inward riches of the minde: for as hee that seemeth rich in outward things, may be indeede a bancherupt; so hee that is poore in carnall things, may be rich in heauenly: else were the miserable poore man more wretched then any creature, that walketh or

creepeth

creepeth vpon the earth, flyeth in the ayre, or that floateth in the waters: of whom all haue a contented being; but the poore oppressed man hath no comfort at all, if he be not inwardly comforted of God: in whom if he be truly comforted, his comfort is beyond all that the World can afford.

The worldly farmer, the rich Merchant, the gallant Gentleman, the honorable person, and the greatest Monarch without the same, hath no true comfort, but earthly and vanishing shaddows of things without true comfort or continuance: yet is not this so taken, nor so accounted; for the glorious hauing onely terrene reuerence, receiue their glory from the baseſt: but the poore despised, hauing confidence in God, haue their glory from aboue: whereunto no earthly honor can compare. This then may worke in them patience to beare the burthen of misery, here for a while, and for euery small benefit or blessing which God shall bestow vpon them to be truely thankfull, and yet not to detect themselues, and be so carelesse of their estates, as to neglect all lawfull meanes of worldly prosperity, because pouerty, affliction,

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and persecution in the godly, seeme to be a glorious title, bearing as it were, the Crosse of Christ thereby. But so farre to endeuour to atchieue necessary ability and outward peace, as that ambition may be farre from the thought in desiring; and auarice in vsing, or repineth against what God sendeth. And to be carefull, diligent, and faithfull in the execution of their callings, praying for a blessing at the hands of God: and if endeuors prosper, alwaies to returne for all things prayses vnto God, that maketh all things prosper vnto vs: and if the industry of our bodies, and the continuall care of our hearts cannot attaine to that which we thinke, we must rest contented with the portion allotted by him vnto vs, who knoweth better what is fit for vs, then we our selues, and yet neuer to giue ouer praying vnto the great giuer, who will neuer fayle to adde more and more comfort, as he seeth most iust occasion, best knowne to himselfe, & can turne all our crosses and deepest afflictions to our greatest consolation, when the best and most pleasing earthly delights tend to the euill of such as haue them, and eyther

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abuse them, or be not thankefull for them. Such as are ignorant of the discipline which God vseth to instruct and educate his children, can conceiue of no comfort and crosses, because as they are strangers from the Schoole of God, so learne they not the things belonging to such as are Gods disciples: but condemne what is to be approued, and approue what is to be condemned; holding no man happy, but he that prospereth in his wayes, and he to whom all things succeede according to his hearts desire, when indeede nothing is more dangerous, then fulnesse of all things, which breedeth security, and security killeth all other vertues, and reuiueth all vices: carnall security plucketh vp faith (as it were) by the rootes, Faith being the tree of all vertues, it dying, Neglect of God, and all godnesse, beginnes to branch, and beares Forgetfulnesse of duty to God and men. Where then is thankefulnesse? Where is giuing Glory to God? Where is prayer and asking to God for blessings, when hee findeth no cause to aske, for what he supposeth he inioyeth? blessing himselfe in his owne wretched estate, which he foolish-

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ly deemeth a most worthy and incomparable portion. But he that is godly, abandoneth all carnall security, acknowledging himselfe euer in so great danger, as when hee carnally thinkes himselfe most safe, and therefore taketh continuall occasion to flye vnto God for daily supply of daily wants, hauing no assurance of the continuance of any earthly thing, but from day to day: and therefore daily and hourely acknowledgeth the goodnesse of God, in giuing him what he daily enioyeth. He forgetteth not that all things that hee hath, hee hath from God, his creation, his life, the vse of all his limbes, his senses, his foode, his rayment, his health, his ableneſſe to performe the least duty in his calling, and whatsoeuer else, inward or outward, hee holdeth them at the will of the Almighty, to whom he prayeth for all graces and diuine vertues, that he may be furnished with that riches that none can possesse, but such as haue them from that great God, who giueth to them that aske, and vpbraideth no man, neither denyeth he any mans request, if it be according to his will reuealed in his word: and for all that he

he giueth, requireth onely true thankfulnesse for requitall: not that thankfulnesse, which some carnally-minded rich men would seeme to afford him, a Cap bayled with both his hands, with words only, I thanke God: This may be counterfeit and lip-thankefulnesse, which God respecteth as the offring of hypocrites. The organs of the tongue & lips are necessary instruments to declare the meaning of the heart, if they moue by the power of a liuing spirit: but if the mouth speake in these diuine offices what the heart inforceth not, it shall not onely not profit, but witnes against the heart & conscience that do pe dissimulation before men, & hypocrisie before God, that shall worke their own iust condemnation. But wee must fall downe vpon the knees, not onely of the outward body, but of a liuely liuing heart, & acknowledge that all we haue receiued, to be his blessing, and especial gift: which if we can rightly performe, it will follow, that of the same faith will proceede with words of thankfulnesse, workes of obedience, which God accepteth aboue all sacrifices whatsoeuer. But who so still asketh and receiueth blessings, and onely saith, They

are the gifts of God, and disposeth of them contrary to the rule which God hath prescribed in his Word, that thankfulnes will returne into his bosome as sin, and he be imputed a plaine vsurper of his blessings. For, as when a man by fayre and flattering meanes obtaineth any thing of his friends, and hauing obtained it, reiecteth the kindnesse of the giuer, and becoumeth ingratefull and vnkinde, what is it but meere extorting of the thing obtayned? Although the all-seeing eye of God fore-seeth the heart, and knoweth how and to what end wee aske, whether for our owne gaine, or his glory: and hee often bestoweth great benefits vpon men, neuer desiring them in open speech. The very groanes of the heart ascend vnto God, and God is moued euen with the meere desires, and that oftentimes when they proceede not of faith; yea, he granteth the very things that the wicked long for, but not for their comfort, onely to fulfill their carnall appetites, to make them so much the more beholden to him, for their worldly and corporall prosperity, and makes their condemnation so much the more iust, by how much

much they are inexcuſable, for not ſer-
uing God in true obedience, which is
the ſumme of moſt acceptable thanke-
fulneſſe for all bleſſings. It is the na-
ture of al men, to couet earthly things,
which wee ſee God giueth to the euill
as well, and in greater meaſure then
to the godly: yet are the godly farre
more thankfull for their ſmalleſt, then
the wicked for their greateſt portions;
which laſt doe hunger and thirſt con-
tinually to adde more and more to por-
tall meanes vnto what they haue: and
no abundance can make a ſtay to their
couetting, neyther can there be ſatiſ-
faction to the couetous. And howſoeuer
it increaſe, all their thankefulneſſe is
ſwallowed vp in their cheſts, or caſt
vpon their fields, giuen to their wits,
to their Art, or bſtowned in their vani-
ties, the backe and belly haue their
condigne gratifications of the moſt,
and they are moſt beholding to ſome,
who reſt as much indebted vnto theſe
two, in anſwering their neceſſities, as
vnto God, in a ſort, to whom they
owe many, and will neuer pay any
thankes. And yet the prophaneſt of
theſe will ſay, that all the things they
inioy, are the gifts of God. But as for

the cordiall and true thankefulnesse, it is a language vnknowne vnto them. The blessings of God to many, may be compared to sweete showres, and our hearts to drye ground, receiuing them to refresh it when it is weary, but returning no drops backe againe: no more doe vnthankefull men returne condigne thankes for Gods greatest benefits, but as the Sun by his fore and exhalations, draweth vp the moysture of the ingratefull earth by force so when men can keepe their vsurped and extorted earthly blessings no longer, then they bestow them, and yet oftentimes not at all consulting with the true owner, God the lender, but bestow them to some such ends as are displeasing vnto him, as was the former abusing them. They dispose of them by their wils, as it were against their wils: their Testaments are but testimonies of their vnwillingnesse to leaue what they so dearely loued, which proueth their grosse ingratitude, euen in their last conflict with death, who commonly is not so cruell an Enemy, but he relieth a man by one token or another, that he must prepare himselfe to endure his encounter, some time

times many dayes, many moneths, and often many yéres before hée shew his uttermost force: in all which time, the most forgetfull and most unthankefull man might call himselfe to minde, and consult and consider wherefore, and by whom the things he enioyeth were bestowed upon him: if by his owne deserts, or by his owne méere industry, let him then kisse his owne hand, as the author of his happinesse: but if it came of the fréé gift and méere benevolence of God, let him rather cut off his hands, then rest unthankefull to God, who can turne (as we sée) wealth into wretchednesse, mirth into mourning, health into sicknesse, strength into weakenesse, and all whatsoeuer a man in this world delighteth in, into bitternesse and wormwood: all which may be assured to turne to their good, whosoeuer rest patient and thankefull. Who then will not afford so small a recompence for so great blessings?

And all thankefulnesse is comprehended under this one word Obedience. Sacrifices were acceptable duties done in their time unto God, but obedience is more acceptable then all other kindes of sacrifices. This obedi-

en e consisteth not in the outward ce-
remonies of performing onely the out-
ward duties required at our hands, as
to liue in this World without doing
hurt to others, in paying that we
owe, in doing good to such as doe vs
seruice, and to loue them that loue vs:
but in doing good to them that doe vs
hurt, in giuing them that take from vs,
in forgiuing them that offend vs, in
louing them that hate vs, in feeding
them that wee see hunger-starued, in
cloathing them that we see want the
conuenall couering, in comforting the
sad and sorrowfull, in visiting such,
both with counsell and ayde, that haue
not their wished liberty of Body or
Minde, and in performing such other
offices of Christian commiseration
and pietie, as are commanded vs in the
Word of God, to be done towards our
Brethren and Neighbours. These are
outward workes, which being perfor-
med by a feeling heart, touched with
the Spirit of God, are sweet sacrifices
to God, and are accepted of God, as
that true thankfulnesse, which God re-
quireth in recompence of our abun-
dance, which God so freely and louing-
ly bestoweth vpon vs aboue others in
this

this life: and for his spirituall gifts and blessings, as the blessing of the inward peace of conscience, the blessing of the knowledge of his Word and Testimonies, the benefit of Faith, of Repentance, & of other diuine graces, hee onely requireth the true vse of them, as to loue him aboue all things, to liue in sobriety, temperance, in his feare, in the exercise of true religion, in prayer, in hearing his Word preached, in reading the same with reuerence, in continuall going forward from faith to faith, from one heauenly vertue to another, and in behauing our hearts inwardly, in such a liuely and willing remembrance, and execution of his diuine Will, as nothing may miscarry vs from what hee hath commaunded, or draw vs into what hee hath forbidden.

Thus if hee finde vs prepared, hee will then, as he hath promised, blesse vs more and more, and giue and bestow vpon vs, more and more of his spirituall benefits, and adde vnto our store and store such abundance of all necessary outward things of this life, as we shall not onely be able to feede, cloath, maintaine, and relieue our

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Thus if hee finde vs prepared, hee will then, as he hath promiſed, bleſſe vs more and more, and giue and beſtow vpon vs, more and more of his ſpirituall benefits, and adde vnto our ſtore and ſtore ſuch abundance of all neceſſary outward things of this life, as we ſhall not onely be able to feede, cloath, maintaine, and relieue our

selues with wished contentment, but will giue such continuall increase, as we shall be able to performe these former duties to his needy members, and thereby not onely testifie to the World our Faith by our workes, who will glorifie God for vs: but God shall see our faith in him, and approue our outward workes amongst men, to be giuen by our faith. These being the fruits of true obedience, and obedience the most acceptable sacrifice of thankfulnesse, the workes not onely not painefull or tedious, but most sweet vnto the soule, in vs imbraced as the true wisedome, which, for the sweetenesse, passeth the hony, and the hony-combe, and for preciousnesse and worth, of more value then the finest gold, or dearest earthly Iewels. Who will not then apply his heart vnto this most acceptable thankefulnesse, to which is promised a new and daily renuing of blessings, one blessing shall follow another, as the sweete drops of the morning dew: happy is the Man that is in such a case. But most vnhappy the man forgetting God, and Gods benefits, nay, who offereth the sacrifice of prayse in a false, or a cold, or counterfait manner,

as

as Cain did, who would be ſeene to giue vnto God part of his earthly abundance, but becauſe it was done with no true affection, it was not accepted: no more are theſe vnworthy prayſes, which many worldlings ſeeme to flatter God withall, offering the Sacrifices not of zele, but of hatefull ſoule: though in common ſpeech they can make ſemblance of great pietie: As when they ſpeake of Gods bleſſings, the increaſe of their Corne, Oyle, and Wine, the proſperity of their Cattle, the long continuance of the health of their bodies, good ſucceſſe in their affaires, they can vſe an outward kinde of Humiliation, bowing their counterfait knee, and dapling their diſſembling Bonnet; as if the true prayſe of God conſiſted in theſe ceremonies, when indeede their hearts are full of Auarice, their hands of Bribes, and their lips of diſſimulation. Hath God reſpect to theſe kinds of offerings? No, he accepteth the obedience to his will: and his will is, that thankfulneſſe to him (being in Heauen not ſeene) ſhould begin in earth, in doing good to our brethren whom we daily ſee: elſe though God vouchſafe to ſet

(as hée did vpon Cain) a marke vpon such vngratefull dissemblers, that tho' come not into misfortune in this life, like other men, yet it shall be a marke of their reprobation, which they shall cary with them to their eternall graues. Had not the men of the old world great blessings at the hands of God? But where was their thankefulnesse? The earth was full of cruelty: a base recompence for so many blessings: yet did thinke themselues very secure: yea, when God in his secret Iustice prepared their generall confusion. Was God so strict in obseruing, & so seuere in punishing the whole world for vnthankefulnes, hauing but the Law of nature their guide? and will hée be lesse to a little-natured people, or to one disobedient person, hauing the vse of his word? Is not mans vnthankfulnes towards man, censured in most euill part by man? how much more mans vnthankfulnesse to God? Laban found great benefit, and many blessings to grow vnto him in his earthly estate, by Iacobs faithfull and true seruice. yet how vnkindly did he reward him? Gen. 31. Yet see the mercies of the Lord, who seeing thankfull Iacobs afflicted heart, vnder

vnder his vngratefull and ſeuere Maſter, wrought his deliuery, and ſent him from cruell Laban, rich. But did Iacob attribute his ſucceſſe, and increaſe of his wealth, to proceede from his care and induſtry? or did he attribute it to his Art of ſpeckled Rods? No, he confeſſed by whoſe meanes hee was ſo bleſſed; namely, by God, to whom, as to the Author of all the good that befell him, hee gaue the glory, ſaying, (at his returne) Ouer this Brooke I came with my ſtaffe and ſcrippe onely; but loe, Lord, I now returne with mighty Droues. Here was the true and liuely image of the ſacrifice of praiſe in godly Iacob, and the very picture of ingratitude in vnthankefull Laban, giuing thankes neyther to God nor Men, for his proſperity.

Many Labans now liue, that receiue the benefits of poore mens trauels and endeauours, and at the hand of God, rich bleſſings; and yet they will not admit, eyther the helpe of man, nor the prouidence of God, to be the meanes of their aduancement, but their owne wit, policie, deſert, or humane friendſhip: and to defend their groſſe and impious ingratitude, ſticke not to affirm,

firme, that the Seruant that laboureth is worthy of his hire, I am (saith this carnall Logician) the Seruant of God, and therefore worthy of the gifts I receyue from him. Such hellish Syllogismes worldly men, the scholers of Perdition, can frame against themselues, not finding the subtilty of the Diuell in these Arguments, who striueth to colour by his Sophistry, this erroneous conceit of theirs, in assuming desert to receyue good, where they deserue to receyue euill euermore.

The Seruant of an earthly Master may performe in some measure his Masters worke, and may thereby deserue his promised hyre: but who so thus pretendeth himselfe to be, or is indeede the seruant of God, by whom a lawfull calling may be assigned him, howsoeuer he wade in the execution of his externall vocation, yet hee commeth so farre short of his true duety commanded, as hee not onely meriteth no earthly or temporall benefits, but to be corrected with many stripes. As who so looketh into, or compareth his owne performance with the Commandements of God, shall finde himselfe so

ſo farre behinde with God in thankefulneſſe for his leaſt benefits, as hee ſhall be driuen to confeſſe he is vnworthy of the Bread and Rayment, (be it neuer ſo meane) that hee inioyeth: which alſo, how meane ſoeuer it be, it is the gift of God, and in no other, nor by any other meanes mad: ours, but in Chriſt alone, without whom the greateſt Riches, the moſt glorious Eſtate, and moſt wiſhed earthly proſperity, becommeth a curſe vnto them, that make them not theirs by him that is bleſſed for euer. Heathen men are thankfull vnto their falſe gods, for the ſuppoſed good turnes they doe receiue of them, and in recompence they do not onely giue verball thanks, but will offer vnto them, euen their deareſt Children in Sacrifice, to ſhew their thankfulneſſe. And yet ſuch as receiue euery day new bleſſings of the true God, yea although their plenty and health neuer ſo much increaſe and continue, they will not offer vnto him the leaſt part of their ſuperfluous ſtore, in giuing it to the Poore, in whom euen Chriſt himſelfe maketh Petitions for a cup of cold water, (as it were) and yet can hardly obtayne it at their hands, that

will

wil not sticke to affirme they are most thankfull to God. But know that God will not be serued as Men are. Masters can no further iudge of their Seruants and their seruice, then they see: the idlenesse and loytering of their Seruants they may in presence obserue, but the hidden and concealed falshoods they cannot discerne: and if it be discouered, it is but by doubtfull meanes, as by coniecture, or report: but our great and all-knowing Master hath neuer his eye from our worke; nay, he seeth and knoweth our wils, the secret idlenesse or vanity of the heart, howsoeuer the hands or lips may seeme to labour to the prayse of God before men, hee can finde out our counterfait holinesse, and dissembling thankes. It is no boote to tell men, We be thankfull to God, though men cannot reprooue vs, nor distinguish betweene our dissimulation and true thankfulnesse. Who would or could haue condemned Ananias and Saphira, that voluntarily gaue the most part of their goods to the vse of Gods people? yet the holy Ghost finding their hypocrisie, gaue them the reward of death, for that which they concealed from men.

Man

Man could not haue found out the bribery of Gehezi, nor the hypocrisie of Iudas. It is a dangerous thing to dally with holy things, much more to dissemble with him that is most holy.

Ingratitude is a contemptible vice, yet not so odious as is hypocriticall vnthankefulnesse, for by the one, man findeth apparantly, who are thought vnworthy of a second good turne, but by the other, man is drawne to do a fauour vnto the vndeseruing, that by dissembling insinuation, and counterfait thankes for a former, obtaines a second kindnesse, when in truth hee is meerely vnthankefull for both: but God is not th s ouer-taken, hee cannot deceiue by dissembling gifts, nor be deluded by counterfeit thankes. And yet God oftentimes giueth new gifts, as health, wealth, honor, offices, fauour of friends, a good wife, and dutifull children, and many such like earthly blessings, to the most vnthankefull, by which the mindes of carnall men are so much the more besotted, in obseruing that all things succeede so well, they thinke God is well pleased with them, flattering

them-

themselues, that they stand much in Gods fauour, b cause their occasions succæde better then other mens, perswading themselues that to keepe a formall & morall course of life among men, and to make superficiall shew of thankfulnesse vnto God, and at their death to allot some matter of forced beneuolence to the World, as the building of an Almes-house, Hospitall, Colledge, or such like, is so high a recompence to God, for the loane of his benefits, as he resteth rather in such a benefactors debt for this good dæde, then such a vaine-glorious giuer indebted to God for his long vsing and abusing of his blessings.

By which, I condemne not such workes, tending to charitable vses, as are done in due time, and by men, first, seeking to be themselues in the true fauour of God, before they so seeke the glory and commendation of the world: for I presume to say, that the bestowing of mens goods, while they are their owne, by their owne hands, in secret, to the needy members of Christ, is more acceptable to God, then the former (though commendable) intendments after their deaths: while we liue, we

know

know what is for the time in our disposition, but after death wee cannot take knowledge what course will be taken with that we intend to bestow: neyther doth the giuing after death, testifie a mans assurance of Gods prouidence, as doth the liberall giuing in time of life: for who so keepes his treasure till he dye, hee leaueth it perforce, and against his will, which no man can deny, and though hee grieue to forgoe, he cannot feare to want them: but he that giueth in his life time, giueth in assurance that hee that gaue it him, and made the promise of rewarding the Giuers to the poore, dependeth so surely thereupon, as hee shall neuer want what may be sufficient, which indeed is a worthy testimony of truest thankefulnesse to God, for the things he enioyeth in this life.

Prepara-

Preparatiues to thankfulnesse.

SAluation belongeth vnto the Lord, and his blessing is vpon al that are his, Psal. 3.8.

The Lord hath heard my petition, the Lord doth receiue my Prayer, Psal. 6. 10.

I will prayse the Lord with my whole heart, I will be glad and reioyce in thee, O thou most High, Psal. 9. 1.

Lord, thou hast heard the desire of the poore, thou preparest their heart, thou bendest thine eare vnto them, Psal. 10.17.

In my trouble did I call vpon the Lord, and cryed vnto my God, hee heard my voyce out of his Temple, my cry came before him, and hee helped me, Psal. 18.6.

I ſought the Lord, and hee heard me; yea, hee deliuered me out of all my feare, Pſal. 24. 7.

Taſte yee, and ſee how gracious the Lord is: bleſſed is the man that truſteth in him, Pſal. 34. 8.

Let the Lord liue, and bleſſed be my ſtrength, and the God of my ſaluation be exalted, Pſal. 18. 46.

Thou art my Lord, my well doing extendeth not to thee, but to the Saints that are in the earth, Pſalme 16. 2. 3.

THough men by their beſt gifts cannot enrich God, yet they muſt beſtow Gods gifts to the vſe of his children, and that is the beſt recompence they can make vnto him for all his earthly bleſſings, and to be obedient vnto him, according to his will reuealed in his Word, is the Sacrifice wherewith hee is pleaſed for all his benefits ſpirituall and corporall, which who ſo neglecteth, is meerely vnthankfull, what ſhewes ſoeuer he maketh

of outward Thankeſgiuing. Therefore euery faithfull receiuer of any his bleſſings, will fall downe before his Maieſty in this or the like manner of hearty thankfulnes, to manifeſt with his words, the inward willingneſſe of the heart.

A generall thankeſgiuing vnto God, for all his benefits, ſpirituall and corporall.

ETernall God, and euer-liuing, and moſt louing Father, I the pooreſt and moſt vnworthy of all thy creatures, doe bowe and proſtrate the knées of a truely-thankefull heart vnto thy maieſty, yéelding vnto thée all humble, vnfained, and poſſible thankes for all thy fatherly fauours, both diuine and corporall; aboue all (Oh Father,) I thanke thée, for that thou diddeſt elect and chuſe me to ſaluation before all worlds: for that thou createdſt mee being nothing, and being borne a ſinfull Reprobate by nature, diddeſt redéeme mée from Satan and Hell, and adopteddſt mée one of thine owne children, by thine owne Sonnes bloud,

bloud, in whom, and for whose sake, thou acceptest mée an heyre, with thy Saints, of the glory of Heauen. And for mine assurance heere in this life, hast giuen mée not onely thy promise in thy Word, but hast sanctified mée with thy holy Spirit, whereby I beléeue: and can in some measure resist the motions which arise in mée, by meanes of that originall corruption which I brought into the world, and beare about mee, which could not but condemne mée, were it not that the death and resurrection of Iesus Christ the righteous did iustifie me by a liuely apprehension, and a faithfull féeling of his most frée merits, working for mée, and in my behalfe.

These most sweete spirit-all fauors so farre surmount the apprehension of the most wise in the World, and any féeling to the comfort of carnall men, that they cannot assure themselues of their owne saluation, a more miserable estate then which cannot light vpon man. How much then, Lord, am I wretched Creature, bound vnto thy frée mercy, in chusing mée to be one of thine owne by Adoption, and to giue mée the earnest-penny of thy Spirit,

to

to assure mée thereof, and that so farre from presuming vpon any desert of mine owne, as I wholly condemne my selfe, and acknowledge all my hope and assurance to be wrought in me by thine owne frée loue, I vnworthy, deseruing nothing lesse, deseruing rather thine heauy and high indignation, and consequently thy iust Iudgements, whereby, in stead of my frée election, I should be reiected, in stead of my redemption, I should be condemned, and to be retained in the fearefull power & bondage of Satan and hell: in stead of my sanctification and iustification, I haue merited reprobation, and yet, deare Father, in the abundance of thy fauors, I haue, and doe inioy the blessings of all spirituall comfort and contentment, and withall haue inioyed so many corporall comforts, and earthly graces at thy hands, as are more in number then my sinnes, which are more then the dust of the earth: my life I had of thée, the continuance thereof of thée: the health of my body thou preseruest, and when I haue beene sicke, thou hast healed me. In my hunger thou feedest me, and refreshest mée, when I am thirsty: thou cloathest mée, and

and which is more, thou bearest me as the Eagle doth her young, euen vpon the wings of thy prouidence: so that I haue bin defended from infinite imminent dangers, both from the perill of the sword, and the plague, and from the violence of many misfortunes which might haue befallen me, whereby had I not bene protected by thee, I had perished long agoe, and many times being poore, thou hast relieued mee: being enuied, thou hast kept mee from the power, and open forces, and secret deuices of my many enemies. And moreouer, which is not the least, (Lord) thou hast not onely giuen mee the vse of my limbes, and seruice of my senses, but hast taught my heart to conceiue, and my hands to performe that, by which, in thy prouidence, I profit in my calling, and liue. How then, most gracious and louing Father, am I bound vnto thy diuine Maiesty, for such and so many heauenly and spirituall blessings, and corporall and earthly benefits, the least of which as I haue not deserued, so can I not make recompence vnto thee for the least? But as thou hast freely bestowed them all vpon mee in Christ: so in

Christ

Christ I returne to thee the glory, in who n thou art well pleased, and in him reconciled vnto mee, or else would the benefits which I receiue, become rather a curse then a blessing vnto me.

Oh that I were therefore of wisedome sufficient, of power able, in disposition willing, and in zeale so feruent, as I might powre forth thy deserued prayses with a ioyfull heart. But, good Father, accept the sacrifice of my willing minde, and impute not vnto me either weakenesse or vnwillingnes, vnthankfulnesse, or forgetfulnesse of this high duety, for asmuch as that all-sufficient Lambe sacrificed for mee, mediateth as well for me, and in my behalfe my inward thanksgiuing, & presenteth them vpon thine altar of mercy, as he euer presenteth vnto thee my prayers for pardon of my sins. Of my selfe, Lord, I cannot bring thee Abel or Elias sacrifice, but an heart of true thanksgiuing, which it may please thee to accept, as thou didst the sacrifice of Bullockes and Goates. And let mee, Lord, be truly able to offer vnto thee Dauids morning and euening sacrifice of prayse: especially that most sweet and prayseful sacrifice of filiall obe-

dien-

dience which thou ſo much acceptest: and although it can merit no fauour at thy hands, as it is my worke, it being ſanctified in Chriſt, it is the ſpeciall meane, not onely to diſcharge my duety in part, but to obtayne new and continuing bleſſings and benefits at thy hands in Chriſt: to whom, with thee and the holy Ghoſt, be all honour, power, prayſe, and thankſ-giuing, for euermore. Amen.

O Lord increaſe my Faith, and make mee euermore thankfull.

Another thankeſgiuing, in, and for Gods gentle corrections.

O Eternall God, powerfull, and true, which bringeth downe to nought, & againe aduanceſt: thou in mercy often correcteſt thy deareſt children, and holdeſt them in by afflictions, leſt their ouer-much liberty ſhould giue them ouer much ſcope to run aſtray, and conſequently to ſinne, and diſhonour thy name, to their owne deſtruction. Therefore, O louing and moſt mercifull, and deare Father, I

doe yelde thy thankes that thou hast visited me with crosses, and beaten me with gentle afflictions, and corrected me with fatherly chastisements: for they are thy loving imbracements, welcome to the spiritually-minded, irkesome yet to flesh and bloud, that savour not of any thing contentedly, but of sinne, delight and vanity, baites and snares of death. God therefore is it for me, deare Father, that thou hast humbled me with thy loving corrections: and great is thy favour, yea, and thy providence and power, past all the capacity of the wisest: for loe, Lord, I have found favour in thy sight, I have received comfort at thy hands, even in the time of my deepest afflictions; yea, when I was cast downe, and in the conceit of mortall men, confounded altogether, thou yet didst take me up, and didst not suffer me to perish utterly: for when mine enemies laide waite for me, and snares to take me, and intended my destruction, they were by thee prevented of their purpose, and when they hasted to take me, they stumbled and fell, and I escaped from them, as a bird from the snare of a Fowler: therefore doe I

giue thee the glory, I praise thy name, and I will magnifie thy goodnesse for euer.

O Father, who hath looked vpon me in my troubles, but thou? who hath sustained me, but thou? who hath fed me but thou? who hath preserued mee, but thou? who tooke me out of the Lyons mouthes, but thou? who relieued mee when I wanted things necessary, but thou? who hath deliuered mee in the time of danger, but thou? who shall haue the praise and glory, but thou, the God of my saluation, and mine euerlasting refuge?

But what recompence, deare Father, shall I make vnto thee? what reward shall I giue thee? what sacrifice shall I offer thee? I am a worme & no man, I haue no good thing to present vnto thee, but onely I say and confesse, and acknowledge euen from my heart and soule, with my tongue and lips, that thou onely art God, onely good, onely able, and willing to helpe the poore, to relieue the distressed, to comfort the abiect, and to deliuer them that are ready to be swallowed vp of mercilesse waters.

I am poore, yet thou mouldest for

mée: I want, and thou giueſt mée things expedient: I haue Enemies, but thou defendeſt mée from their tyranny: I am feeble, and weake, and fearefull to fall, but thou doeſt yet ſtrengthen mée and vphold mée: thou leaueſt mée not in miſery: thou forgetteſt mée not in my calamity, thou doeſt not euer hide thée from mée, nor turne thy face when I ſéeke thée, but thou rather heareſt mée before I call, and preparеſt mée ſaluе before I vnfold my ſore, and giueſt before I aſke, more then I can deſire: Yea, Father, when I thinke my ſelfe ouer-whelmed with the troubles, that like raging waues doe follow one another, thou takeſt me vp, and ſetteſt me on a ſure Rocke, and when I begin to ſlide, and my faith ſéemeth to faile me, thou euen then, with thy helping hand doſt hold me vp: ſo that neither the waters of this worlds troubles can altogether ſwallow me vp, neither I altogether ſo fall, as if there were none to helpe mé vp.

Therefore, O Father, full of loue, full of power, full of compaſſion, and patient, to thée onely I yéeld praiſe, for my preſent, reliefe and comfort: I thanke

thanke thee for thy louing and fatherly helpe, who art abſolute in thy prouidence, and therein raiſeſt meanes to ſuppoꝛt thy Children, when they are in danger. And as thou of thy free fauour in Chꝛiſt thy beloued, haſt at this time, and foꝛ euer deliuered mee, yee, when I was paſt hope; ſo continue my louing God, and helpeꝛ, and Sauiour vnto the end: and as thou ſeeſt my Soule in aduerſity continually: ſo be thou my continuall helper, that I may ſtill ſing vnto thee the ſong of praiſe, foꝛ thou art woꝛthy to be praiſed, oh, thou art woꝛthy to be praiſed: to thee be praiſe foꝛ euer. Amen.

O Lord increaſe my Faith.

PSAL. 18. 2.

The Lord is my rock and my fortresse, and he that deliuereth me, my God and my strength in him will I trust, my shield, and the horne also of my saluation, and my refuge.

A Thankesgiuing to God, for that Enemies haue not preuailed *according to their desires, with* prayer to preuent them.

O thy Lord of Hosts, Lord of heauen and earth, who defendedst Dauid from the malice of Saul, Hezekiah from the power of Senacherib, and all thy Children from their Enemies, so farre as was euer expedient for thy glory, and their soules comfort: I thanke thee, and blessed be thy holy Name for euer, for that thou hast not suffered mine Enemies to triumph ouer me, but hast most graciously deliuered me from their malicious deuices, & hatefull inuentions. Thine eye hath seene their laying in wait for mee, and their wicked practises, and in thy prouidence they

they are fallen, and I stand; they are snared, and I am deliuered; they are punished, and I am preserued. But it was not mine owne policy, mine owne power, wisedome, or swoord, that hath kept them backe, it was thine owne will, thy worke, and thine is the glory: neyther haue I escaped their wicked practises, because I was iust, nor because I was innocent: neyther of which deserueth so much, but it was thine owne free mercy in Iesus Christ, by which they are snared, and I am deliuered: and I doe acknowledge it, and doe confesse before all men, yea, I doe publish thy prayse for thy goodnesse, who art my strength and my saluation: be thou euermore so, and I shall neuer be moued: be thou my rock, whereupon I may euermore rest safe. And grant that as I haue seene thy saluation, tasted of thy sauing health, felt the power of thy right hand, and beene partaker of so many of thy benefits and blessings: make mee able to glorifie thy Name, that as thou hast now disappointed mine Enemies of their hope, and weakned their power, as thou hast scattered them, & brought their deuices and imaginations to

nought: so, Lord, stand alwaies by me: and as they haue made a mocke of me, trusting in thee, so let shame befal them for their cruelties; let their mouthes, which speake lyes, be stopped, their armes still weakened, and their hearts waxe faynt, whensoeuer they shall attempt their malitious deuices against me againe, when they shall compasse me about with the multitude of their wicked imaginations, then let the multitude of thy mercies ouer-match them. They haue sought my hurt without a cause, and therefore fell without my force: thou takest my cause into thine owne hand, and hast brought me out of the snare that they haue layd, and taken them, for thou iudgest right: let them therefore know that it is thou that hast done it, and although they say in their hearts, The Lord will not see, nor consider: let them finde that thou seest and considerest their practises, and let them vnderstand that thou regardest the cause of the oppressed, let them neuer haue power to rise againe against me, let them neuer preuayle: let me euermore reioyce in thee, O Lord, my God, my strength, and my Redeemer.

O Lord increase my Faith.

A Thankesgiuing to be vsed after the returne of a Iourney, *or comming to some Inne,* or place of rest.

O God of all goodnesse, mercy, and loue, I giue thée most humble & hearty thankes, for thy diuine prouidence, in leading and conducting me in this my Iourney, and for preseruing mée from dangers in the same, wherein I doe acknowledge thy goodnes towards mée, who as thou diddest euen by thy hand, conduct Lot out of Sodome, so hast thou taken mée, as it were in thine armes, and deliuered mée from perill. And as thou diddest send Raphael thine Angell to conduct Tobias: And as thou diddest leade the Seruant of Abraham, and diddest guide Iacob in their iourneyes, euen by thy holy ministring Spirits: so doe I acknowledge, that thou hast béene this day with me in my iourney, thou hast brought mée in peace and safety vnto this place, wherein I may take my bodily rest and refection, hauing graciously protected mée from many secret dangers, not onely of Enemies,

Robbers, and Theeues, but also from danger and hurts of my limbes, which are commonly incident, and doe befall euen thine owne Children: blessed be therefore thy holy Name for euer. I giue glory vnto thy sacred and most glorious Name, for that thou hast not onely preserued mee, but hast also blessed my iourney with such successe, as in thy wisedome is most for my comfort and profit: for in all things thou knowest better what is fit for man, then man: and therefore as thou hast beene pleased to deale with me, or shalt thinke hereafter fit for me: grant that I consult not with flesh and bloud, to finde the expedience of the successe of my iourney, knowing this, that we are ignorant of the things most conuenient for vs: And therefore whatsoeuer doth or shall succeede, by thy prouidence, giue me wisedome, patience, and thankefulnesse to imbrace the same.

Let mee neuer forget the words of thy mouth, thy promises made vnto thy Children, that all things shall worke together for the best for them. And therefore I doe assure mee, that thou hast brought my iourney to prosper, so farre as may be to thy glory, my com-

fort,

foꝛt, and the diſcharge of my Duety, in all the circumſtances of the occaſion of the ſame. Make me able therefoꝛe to extoll thee, O my God, let my Soule prayſe thee, O euerlaſting Guide. Loꝛd, moſt louing, God all-ſufficient, and euer-helping Father: to whom, with thy Soune, in whom thou preſeruеſt, and to the holy Ghoſt, in whom thou ſanctifieſt all that are thine, be euermoꝛe aſcribed all Glory, Power, Dominion, and Maieſty foꝛ euer. Amen.

O Lord increaſe my Faith.

A Prayer for the Fruits of *the Earth.*

O Almighty and moſt mercifull God, the Loꝛd of Heauen and Earth, which of thine abundant and infinite gꝛeatneſſe, doeſt adoꝛne and fill the Earth with all kinde of fruit and graine, whereby is ſuſtayned both the life of Man and Beaſt, and which yet cannot pꝛoſper without thy bleſſing: wee humbly beſeech thee, of thine infi-

nite

nite goodneſſe and mercy, to bleſſe our Fields and Ground, and make them proſperous to yeilde their increaſe: for without thy fauour and bleſſing, the Earth can bring forth nothing, but vnprofitable and hurtfull weedes, nor we by our endeauours make the ſame to proſper. Let not our grounds be deſolate in thine indignation: ſhut not vp the Heauens in wrath for our ſinnes, that it be not as Iron, nor our Earth as Braſſe; but of thy goodneſſe giue vs both the earely and latter raine, that we may haue abundance of all Fruit: Thy Riuer, O Lord, is full of Water, prepare our Corne, and proſper our earth, crowne the yeare with thy goodneſſe, and let the clouds drop fatneſſe, let the Plaines be replenished with Sheepe, and the Vallies with Corne, that the Profeſſors of the earth may be merry and reioyce. Preſerue vs (O Lord) in the time of dearth, that we periſh not for hunger, nor be confounded in the time of danger: we confeſſe our ſinnes (O Lord) with groanings and griefe of heart vnto thee: heare our prayers in thy holy Habitation, and be mercifull vnto thy people, which haue tranſgreſſed thy holy Com-

Commandements, and giue euery man according to his wants, that in all things wee may confeſſe and acknowledge with all reuerence, thy omnipotent and diuine power, and thy bountifull hand, with giuing thankes and continuall prai-ſes vnto thee, which haſt giuen vs all things here to inioy.

Amen.

O Lord increaſe my Faith.

Medi-

Meditations.

A moſt diuine and comfortable Meditation, concerning the Maieſty, and Power, and Loue of God, whereby men *diſtreſſed, and in continuall dangers,* may be ſtirred vp the more aſſuredly to depend on him, for their deliuery and reliefe, though it come not ſuddenly.

Why ſhouldeſt thou feare or faint, O my poore ſoule, though yet thou finde no more reſt then the Doue, that could finde no place to ſet her foote on? Be yet comforted, for the Lord hée is God, and hée turneth all things to good, to them that are his.

Thou haſt long ſighed and bewayled thy miſeries, and yet thou art as Ioſeph, ſtill in priſon: but looke not vpon the weake meanes of fleſh and bloud, to be freed: looke not vpon the ſtaffe of Egypt,

Egypt, the braised Reede of carnall aide to be stayed by: they are but false allurings, to draw thee from the sweet contemplation of the admirable workes of the worker of all good, the Lord of hostes, besides whom there is no God. He sitteth in glory in the Heauens, and hath cloathed himselfe with Maiesty. It is he that maketh all knees to bow, and forceth Kings to stoope, and driueth away the armies of his most mighty enemies.

He is the hope, and strength, and helpe, and refuge, and rescue, and releefe of them that trust in him: and hee is not curious or coy, as man that worketh for money: hee doth not good for good againe, but all in loue, all in mercy, freely, and wanting no power to bring to passe what hee will: either in mercy to his children, or in iudgement against his enemies.

For the heauens are his seate, the earth is his foot-stoole, the Angels are his ministers, and all creatures serue him, and that for man onely, I will not then dismay, though I cry yet, and be not yet heard. there is an appointed time, and there is an appointed meane in his prouidence already decreed

decreed in my behalfe, I know well by his promises, which are Yea and Amen. Therfore be yet patient, O my soule: trust yet, O my soule: stand fast, and this God, yea, this high and glorious God, this great and terrible God, will be thy keeper, thy Sauiour and protector euermore.

He is an immaculate God, a God pure, perfect, and holy: feare him therefore. O my soule; for as he is cleane, he will haue thee cleansed from all impiety, he will haue thee beautified with sanctity and holinesse, as he is holy: no euill dwelleth in him, sinne must not remaine with thee, flye therefore all impiety, and embrace the righteousnesse of Christ, who will put on thee his robe of righteousnesse, and thou shalt be perfect. And this God then shall be with thee, this God, I say, shall be thy refuge for euermore.

Though he be in the high heauens, not seene with the eye of flesh, nor can be reached vnto by the hand of naturall reason, yet he commandeth all, & doth euen what he will, both in heauen and in earth.

So powerfull he is, so magnificent, and so absolute in power, that at his word

word the earth trembleth, the mountaines moue, and in his displeasure hee killeth euen Kings for his righteous Childrens sakes.

The Heauens aboue doe shew the glory of this God, and the artificiall frame of the firmament, the glistering Starres therein, the Sun and Moone, and their due courses vnchangeable throughout all ages, and the beautifull ornaments of the earth beneath, do approue the admirable workes of his hands.

His voyce is a mighty voyce: for he speaketh, and it is heard from one end of the World to another: his voyce is a terrible voyce, at which all Powers, Princes, & Potentates doe tremble.

That mighty Nebuchadnezzar at his voyce, was thrust forth into the field among the wilde Beasts, from his Throne: and Dauid from the wildernesse, called backe to sit in the seate of honour: by him was Haman hanged, and Mordecay deliuered, Susanna cleared, and the Iudges stoned.

Euery Kingdome is this great Gods, and hee raigneth ouer all Nations: hee controlleth, and is not controlled: he smiteth, and is not resisted:

he

hée aduanceth, and none can throw them downe.

O my Soule, feare, and serue, and loue, and reuerence, & obey this great God, this Lord high and terrible, that approueth himselfe a King ouer all the earth, being guarded with such inuincible power and maiesty, that hée can strike Saul to the ground with his terrible voyce, and againe rayse Saul with a louing and kinde hand.

O Lord, how terrible art thou in thy workes? Through the infinite greatnesse of thy power, thou hast made all things, and preseruest all men: insomuch as all such as séeme to deny thée, thy power and prouidence, the fooles that say in their harts, there is no God, are made mute, and put to silence, and both their wil and their practises made all subiect vnto thy will and pleasure.

What then? shall I rest amazed at the friuolous inuentions of fleshly men, that séeme by their owne power to build themselues Babels on earth, working terrour to the poore by their pride, and practise impiety without any remorse of conscience?

No; I will kéepe silence, and neyther mine owne wants, nor sorrowes,

nor

nor dangers, nor the worlds ignominious taunts at my base estate, shall wrest me from this glorious God, from this powerfull Iehouah, from this so louing and kinde a father: that feareth not the strength and forces of millions of Kings, but shieldeth and defendeth his by his mighty hand, and keepeth them safe in the flaming fire, in the raging seas, and in the strength of the Lyons pawes.

Let this God, I say, arise and chase his enemies, and cherish his little ones, and pull downe the proud, and set vp the simple, and scatter the wicked, that they dwel not beyond his time appointed to tyrannize ouer his chosen vpon the earth.

The Chariots of this God are twenty thousand Angels, the Lord himselfe being among them the generall worker of all good for all his, and of all iudgement against the vniust.

All the gods that are esteemed as Gods among men, are but Idols, but the Lord he is God, that hath couered himself with light, as with a garment, whereby he discouereth all darkenesse, infidelity, disobedience and sinne: he findeth out the faithlesse, howso-

howsoeuer they dissemble zeale, and approueth them not most godly, that are most glorious, nor them reprobates that the world reiecteth: but through the light of his most high wisdome and prouidence, he prouideth to euery one his owne: to him that doth well, life, and relieke, and succour, and patience, and rest, and peace: but vnto the wicked, sorrow and anguish, and tribulations, and a worme euer deouring, in perpetuall horror in hell fire.

O my soule be therefore patient in these transitory troubles, in these momentany afflictions: stand fast, faint not, feare not, flie not, but feed on hope; for a strong helpe commeth, & for this smal suffering, thou shalt receiue a perpetuall and most admirable weight of glory.

O my soule, now consider: whom hast thou in heauen but this God? or whom, or what desirest thou in earth in comparison of him? for hee is the portion of thine inheritance, hee filleth the cup of saluation vnto thee for euer: therefore I feare not, neither will I faint, for this God hath promised, neither to faile me, nor forsake me.

There

There is none like vnto God, Oh righteous people, which rideth vpon the heauens for thy helpe, and on the clouds in his glory.

The eternall God is thy refuge, and vnder his arme thou art for euer: hee ſhall caſt out the enemy before thee, and will ſay, Deſtroy them, Deuteronomy 33. 26. 27.

O the deepneſſe of the riches, both of the wiſdome and knowledge of God! how vnſearchable are his Iudgements, and his wayes paſt finding out! Rom. 11. 33.

Of him, and through him, and for him, are all things: to him be glory for euer, Amen. Verſe 36.

They enherited not the Land by their owne ſword, neither did their owne arme ſaue them, but thy right hand and thine arme, and the light of thy countenance, becauſe thou didſt fauour them, Pſal. 44. 4.

A ſweet Meditation *concerning the knowledge* and prouidence of God, whereby the ſoules of the diſtreſſed members of Chriſt, are ſo quickened through faith in Chriſt, that they reſt aſſured; that God hauing foreſeene all things cannot but in mercy bring all their ſorrowes to a ioyfull and wiſhed end.

IT is in vaine I ſée, for me a wretched creature, to ſtriue with my powerfull Creator. If I ſhould ſeeme to hide me from him, and to ſéeke to eſcape his rod and corrections, hée being alwayes ſolitary, I doe but deceiue my ſelfe, for he is in all places, and with all perſons, and knoweth the wayes of men, & ſearcheth the hidden thoughts within, and ſeth mine actions without: the workes of his children hée ſeeth and approueth, the euill actions of the reprobates hée ſeth and condemneth: yea, this righteous God tryeth the very hearts and reynes: he findes out the hidden diſſimulation of hypo-

hypocrites, pretend they neuer so great deuotion and sanctity. Should I therefore thinke to colour my sinnes with the painted shew of dissimulate holinesse, could I performe it so farre, as men might approue of all my sayings, and allow all my doings, and that I were held iust? No, no: for if my inner parts be not perfect, hee in his most absolute knowledge findeth me a deceiuer, and so will make mine euils at the last breake out as the morning light.

O my soule therefore, as thou tenderest thy saluation to come, and my comfort heere in this life, leaue off to sinne in secret, & flye all shewes of impiety, and regard truth, and imbrace iustice, and follow God, euen with thy most inward affection: and let neyther my hand, nor mine eye, nor mine eare, nor my tongue, be instruments of iniquity, but rather of sincere pietie, and of a sanctified life.

The cause of misery is sin, the way to obtaine mercy is repentance, and a reformed conuersation.

How canst thou looke for loue, that louest not to liue well? and how canst thou liue, and not lacke many, yea, all

Gods

Gods blessings inward and outward, vnlesse thou loue him, and referre thy selfe before him, that seeth thy lewde behauiour towards him?

Thou art in outward pouerty, because thou art full of inward impiety: thou hast many enemies, because thou art enemy to God: and thy dangers encrease daily, because thou dwellest not in God, nor Gods Spirit in thee.

Thou sayest thou art Gods, and yet vngodly: thou sayest, thou feareſt him: and yet thou still offendest him: thou thinkest thou shouldest receiue what thou desirest, and yet thou desirest amisse, and deseruest euill.

God knoweth who are his, and who are not his: and none know they are Gods, but who know God, and serue him rightly. The righteous onely he knoweth, and their wants, and the vnrighteous he despiseth because of their sins, wherein they say, Tush, the Lord will not regard it.

O Lord, thou seest and beholdest, thou findest out and considerest all mens wayes: mischiefe and wrong, equity and iustice are before thee, and thou takest the causes of men into thy

thy hands, and thou giuest iust iudgement, because thou onely knowest the truth of euery mans cause.

The poore commit themselues to this God that knoweth them, to this God that seeth them, and to this God that pitieth them, and prouideth for them.

The Lord loketh downe from Heauen vpon all Men, such is the force of his knowledge, that hee knoweth in Man, more then the heart of man it selfe: for he fashioneth the heart, and vnderstandeth all my thoughts long before they be conceyued within mee.

And therefore, my soule, prepare thee to patience, addresse thee to prayse God, and continue in prayer, be not idle to mitigate good things, that the Lords goodnes may be thy gentlenesse, that his loue may be thy life, and his prouidence thy protection: for as hee knoweth thy going, and marketh well thy wandring, when thy feete follow vayne things, and fatherly correcteth thee for them: so doth hee behold thy teares, and heareth thy groanes, which thou makest for thine committed against him, and healeth thee, and comforteth thee. Yet all things are so hid-

den in the treasure-house of his prouidence, that the naturall man seeth not the meanes how to be cured when he is sicke, how to be raysed againe being brought low, how to be defended hauing many mighty enemies: But the Spirit of God discerneth, and as he is God, knowing all things done, so he is a God, fore-seeing all things to be done hereafter.

And hee seeing mee in my mothers wombe before I was any thing, ordained for me then, what I receiue now, & therefore my hope must not fayle, but take hold of his ancient loue, wherein hee first created mee to liue in him, and by him: and therfore, Oh, that I might be able truely to serue him, that hee might louingly relieue me still, that I might faithfully obey him, that hee might fatherly helpe mee still.

He is the good shepheard: Oh that I were a good sheepe of his pasture: hee feedeth, and guideth, and holdeth vp and comforteth, and maintayneth all that are his: hee loseth none that are his, hee confoundeth none that are his, neither doth he forsake any of his vnto the end.

Within his fold is his fauour, and in

in his fauour is life, and in that life is liberty, and in that liberty is releefe, and in that releefe true peace; and in that peace the assurance of saluation, and in that assurance, the ioy and comfort of the Spirit, whereby euery outward vnsauory thing is made inwardly sweet: euery crosse hath his comfort, and euery tryall, and temptation, and sorrow, and griefe, is turned to the vnspeakable good of the sheepe of his pasture.

Therefore, O my soule, sigh no more, sorrow no more, be no more pensiue at outward pouerty, fret no more at the worlds miseries, dismay no more for thy many sinnes, but striue to stand in the fauour of this God, and he will set thee free, and banish thy feare, and fill thy Cup, and feede thee with the hid treasures of his neuer-failing loue.

O Lord increase our Faith.

God knoweth the hearts of all men, Acts 1.24. & 15.8.

The foundation of God remaineth sure, and hath this seale: the Lord

knoweth who are his: and let every one that calleth on the Name of the Lord, depart from iniquity, 2 Tim. 2 verse 19.

Thou hast counted my wandrings, and put my teares into thy bottle; Psal. 56. 8.

A Godly Meditation of the Word of God, whereby men distressed, may be strongly resolved to cast off all feare, and to cast all their care on God, that careth for them, according to his promise in his Word.

Oh, what am I, that I should conceiue of any happinesse, or glory, or ioy, or comfort to bee giuen mee, either in this earth below, or in the heauens aboue? for I am a man of corrupt conuersation, my heart is fraught within mee with corruption, my soule is defiled, and my whole man polluted. Is it not therefore my iust portion to

haue here misery, and calamity, and crosses, and enemies, and euils innumerable, to follow me for my sinne, and to vexe me for mine iniquities: so hath the Lord threatned in his word.

Most true it is, that right it were, that I should receiue these vnsauoury things of this life, and to bee depriued of the Land of them that liue for euer, if I should receiue according to my deseruings: for death is due for sinne. O wretched man that I am, who shall deliuer me from this danger of death, that shall neuer haue end!

Surely, when I looke into this booke of mine owne wayes, and workes, and wantonnes, and wicked life, I see nothing but danger, and feare, and sorrow, and death it selfe, written therein: how then, my poore soule, vnhappy soule, wretched soule, how canst thou escape? oh, tremble and feare: for if thou finde not fauour, thou art fallen for euer, and for euer forlorne.

Where then wilt thou seeke for succour? to whom wilt thou flye for grace? to the weake, and wicked, and wofull World, or wanton worldlings? No, my Soule, flye from these feeble friends, and looke into, and consider,

and beleeue, and imbrace the Word of God: taste that Bread of life, drink of that Fountaine that floweth from the liuely Spirit of truth, & thou shalt liue. It is a pure Word, and will purifie thee: it is a liuely Word, and will reuiue thee: the Word of truth, and will teach thee: the Word of comfort, and will recomfort thee.

O my soule, what thing is so precious as this Word, that bringeth the glad tidings of thy saluation, thou deseruing damnation? of Life, thou deseruing death? of Comfort thou deseruing confusion? and of mercy endlesse, thou deseruing miseries infinite?

It is a Word full of consolation, to such as are sorry for their sinnes, and seeke after righteousnesse: a Word of terror to the obstinate: it is a killing sword vnto the wicked, and saueing shield vnto Gods children: the sauour of Life vnto life, to them that are his: and the sauour of Death vnto death, to the wicked. It is more to be desired, then the purest gold, or sweetest hony: Come vnto me (saith this Word) and I will refresh you. Seeke (saith this Word) and you shall finde rest for your soules.

O my Soule, here then is thy rest, here is thy safety, and here is thy Sacietie, and here is thy life and liberty, and here shalt thou dwell as vpon the Mountaine of Peace, vpon the Rocke of Beliefe, and Hill of continuall helpe.

This is the Staffe to stay thee by, this is the Weapon to defend thee with, this is the Way to walke in, and this is the Foode to relieue thee withall.

Oh, reioyce therefore in the Lord, O my soule, because of his Word, by which he assureth thee of health, if thou be sicke: of content, when thou art sad: of defence, when thou art in danger: and of his presence, when thou seemest to be left alone, forsaken of all.

By his Word, he saith, Come: by thine obedience, say, Lord, I come: delay not to cast away the superfluous cares of externall things, and seek things spirituall and heauenly.

By his Word, he saith, Seeke first the Kingdome of God: answere thou, by a detestation of the World and worldly vanity, Lord, thy Kingdome I seeke: seeke then this heauenly Inheritance, more to be wished then the Land, and

and beleeue, and imbrace the Word of God: taste that Bread of life, drink of that Fountaine that floweth from the liuely Spirit of truth, & thou shalt liue. It is a pure Word, and will purifie thee: it is a liuely Word, and will reuiue thee: the Word of truth, and will teach thee: the Word of comfort, and will recomfort thee.

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O

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By his Word, he saith, Come: by thine obedience, say, Lord, I come: delay not to cast away the superfluous cares of external things, and seek things spirituall and heauenly.

By his Word, he saith, Seeke first the Kingdome of God: answere thou, by a detestation of the World and worldly vanity, Lord, thy Kingdome I seeke: seeke then this heauenly Inheritance, more to be wished then the Land, and

Reuenewes, and Riches, and glory of the greatest earthly subiect, who hath but the casuall, and vayne, and slippery things of this World, that leaue him, and wee leaue them: but loe, a Kingdome is prouided in Heauen for the poorest Childe of God. Seeke this Kingdome, O my Soule, euen while thou art here in this vast Wildernesse of this Worlds miseries: for when thou hast suffered, thou shalt receiue glory: and when thou hast fought that good fight, thou shalt be crowned: and when thou leauest these things so vile, and vaine, and loathsome below, thou shalt inioy things glorious and sweet, and full of ioy and consolation aboue: when thou hast left the society and fellowship of men below, thou shalt accompany Angels aboue: and when thou hast made an end of sighing, and grieuing, and groning, vnder the burthen of tyrannous men here, thou shalt sing praise and glory to this glorious God aboue, who hath sent thee his Word heere in thy mortality, to comfort thee with the sweete contemplation of thine immortality.

Oh, then let this be thy daily meditation, let this be thy continuall exercise,

cise, that in want and weakneſſe, in ſorrow and ignominy, and miſery, and croſſes, and temptations, and in all trials whatſoeuer, thou mayeſt duely weigh, how thou maiſt be aſſured, that none of theſe ſhall hurt thee: for, loe, euen this glorious, and ſweet, and moſt ioyfull word telleth thee from thy louing Redeemer; My grace is ſufficient for thee.

O ſweet word of truth, yea of truth: for hee ſpeaketh and performeth: his grace is ſufficient: what then ſhall I feare? If this fauour be not further off but alwaies at hand, what ſhall I feare? if it be ſufficient, what can reſiſt it? nothing but ſinne: nay, his grace is ſufficient to kill ſinne: then nothing can ſtand betweene me and this Kingdome of God, if I flye vnto this Word, if I keepe this Word, and meditate this Word, & bring forth the fruits of this Word: then this Word will further aſſure me, that this good God, this powerfull, prouident, and louing God, will neuer faile me, nor forſake me.

O Lord increaſe my Faith.

The word of God is liuely, and mighty in operation, and ſharper then any two-edged ſword, and entreth thorow, euen vnto the diuiding aſunder of the Soule and the Spirit, and of the ioynts and the marrow, and is a diſcerner of the thoughts, and the intents of the heart, Heb. 4. 12.

The word of God is our delight in affliction, Pſal 119. 130. *And giueth wiſedome to the ſimple.*

As new borne Babes deſire the ſincere milke of the Word, that yee may grow thereby, 1 Pet. 2. 2.

Let not the booke of the Law depart out of thy mouth, but meditate therein day and night, that thou maiſt obſerue, and doe according to all that is written therein: for then ſhalt thou make thy wayes proſperous, and haue good ſucceſſe, Ioſhua 1. 8.

A Meditation, concerning the benefit of Faith in God, and how *it holdeth the Children of God* from falling from him, in their deepest miseries.

O Wretch that I am, where is my hope? where is my help? where is my rest? where is my assurance of Salvation, or helpe in my troubles.

I have a fortible and strong Law in mine owne carnall wisedome, that to trust in Man, to put confidence in Wealth, and to flye vnto the reliefe of mine owne deuices, mine owne wayes and workes auayle mee more then all other meanes, that elsewhere I may like.

O Foole that I am! O filly Sot, and wretch most feeble, what can I do, or speake, or worke, or deuise to bring to passe, the least good thing to comfort mee withall?

Mine heart is corrupt, my conuersation euill, my tongue vnholy, and all parts of my body vnpure: can I then hope

hope of any helps, or worke any good, or deuise any course to comfort mee?

No, I disdaine all mine own waies, and workes, and wisedome, and incline me wholy vnto the counsell of the most high, and hée will instruct mée, I will trust in him, and hée will helpe mée: I will sye to him, and he will receiue me: I will pray to him, and he will heare me: I will fall downe yet againe, yea, againe, and againe, before him, and hée will take mée vp.

Shrinke not therefore, O my soule, nor be ouer-sad at these my miseries: be not afraid at the Worlds iniuries; fayne not in the fury of the euill and malicious men, for thou hast an helper in Heauen, in whom whosoeuer trusteth, shall reioyce: & whom whosoeuer feareth, shall stand fast; & whom whosoeuer truely seeketh, shall preuayle in his desires, & shall triumph euermore.

O my soule, set the Lord alwayes before thée, for hée alwayes is nére thée. Let me not thinke that he seeth not my wayes and my walkings, as if he were a God that considered not the actions of men.

Hée is at my right hand, and on my left hand, he is before mée and behinde me;

me; he compasseth me about on all sides, and findeth me out in my secret intentions, & his wayes are onely perfect and pure; his Word tryeth the Truth, and his wisedome passeth the capacity of wisest men. In this God I trust: in this Word I believe: in this wisdome I repose my hope: and as he hath promised, it shall come to passe; and as is fittest I shall receyue.

And therefore I will not dismay, I will not be discouraged at my miseries; no, if I should passe through the Valley of the shadow of Death, I will not feare; for my God attendeth mee, and is in all things, at all places, and at all times with mee; and though hee correct mee with his rod, he vpholdeth mee, and comforteth mee with his preuayling hand.

None, that trusteth in God, shall be put to shame; not one that putteth his confidence in him; and embraceth his Word, & obeyeth his Will, and walketh in his wayes, shall be confounded for euer.

He is my light, and he directeth mee, he is my helpe, and he sustayneth mee, he is my rest and my saluation, whom then, or what neede I to feare?

O my soule, I should haue fainted in these intolerable miseries, and continuall dangers, if I did not beleeue to see the goodnesse of God, euen in this life; if I were not assured to taste of his blessings, before I goe hence, and be no more seene.

And I finde his fauour, and his mercy, and his power, and his prouidence, and his infinite blessings, both within mee and without mee daily; yea, he is my strength and my shield, he is my defence in trouble, and my portion, and my saluation. O my soule, trust in him, and thou shalt be fed, and shalt haue cause to reioyce in him, & to sing prayses vnto his name: for trusting in him, his mercy shall compasse me about, and comfort mee with ioyfull deliuerance, yea, none that trusteth in him shall perish.

The eyes of the Lord are vpon them that trust in him: trust in him, O my soule; then shalt thou say, I sought the Lord, and hee heard mee, and deliuered me, and relieued me, and defended me, and brought me out of all my dangers.

O how good and how gracious is this God, who sendeth his Angels to encampe

en campe about such as truely trust in him, that no perill, or feare, or crosse, or tempta|tion hurt them: Blessed are they that trust in him.

Feare the Lord, O my soule, trust in him, cry vnto him, cease not to doe good, be not weary of well-doing; for nothing wanteth to them that feare him. Delight thy selfe in the Lord, and he shall giue thee thy hearts desire: commit thy way vnto the Lord, and trust in him, and he shall bring all things to good end for thee.

Waite patiently vpon the Lord, hope in him; feare not, though the earth bee moued, and though trouble inuiron thee round about, for the Lord out of heauen shall send and saue thee, and shall not suffer thee to perish alto|gether.

O God, remember thy promises, how thou hast said, thou wilt not forsake me. I beleeue it, Lord, Lord, helpe mine vnbeliefe.

Vpon thee I haue been staied from my youth, and it is onely of thy mer|cy, that I had not beene confounded long agone: for of my selfe I haue fallen, but thou (Lord) hast raised me; of my selfe I perish, but through

thee

thée I haue béene euer preserued.

Consider this, O my soule, and forget not the benefits of the Lord, how hée hath made thée as Mount Sion, that can neuer be moued.

Let neither pouerty, or sickneſſe, or losse, or enemies, or any crosses, or whatsoeuer troubles, driue thée from trust in this God: and assure thée, that neither life nor death, nor things present, nor things to come, shall dismay thée: his mercies, and goodneſſe, and blessings, and fauour, & loue shall follow thée, and feed thée, and relieue thée, and protect thée, and saue thée from all dangers for euer.

O Lord increase my Faith.

Faith is the ground of things which are hoped for, & the euidence of things that are not seene, Heb. 11. 1.

Aboue all, take the shield of faith, wherewith ye may quench all the fiery darts of the wicked, Ephes. 6. Ver. 16

I beleeued, and therefore I spake, Psal. 116. 10.

They that trust in the Lord, shall

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be as Mount Sion, that cannot be moued, Psal. 125. 1.

A necessary Meditation, concerning the vncertainty of mans *happinesse in this life, and the certainty* of the endlesse happinesse of the children of God in the life to come, notwithstanding their present miseries here.

MIne eyes haue seene, and mine heart hath duely considered the fickle, and fraile, and feeble, and vnconstant happinesse of man in this life; yea, I my selfe haue found by experience, that this World administreth vnto man no perfect comfort, while hee liueth vpon the earth.

Yet flesh & bloud, the foolish outward man, besotted with the vaine delights of sinnes deceits, and snared with the baits of vaine hope, the pleasures, and comforts, and glory, and ease, and fulnes of earthly vanities, thinketh himselfe safe, and in state of such sure and neuer-failing happinesse, that hee wal-

lowеth

loweth in the myre of deceyuing ſecuri-
ty, vntill at vnawares the hand of the
liuing God be ſtretched out againſt
him, and either turneth his hope to de-
ſpayre, his glory into ſhame, his eaſe
into trouble, his fulneſſe into want, or
all the vaine things wherein he deligh-
teth, into griefe and ſorrow.

O my Soule, truſt not therefore in
the tranſitory traſh, and pelfe, & wealth
of this world, for it deceyueth and de-
uoureth men; and as the ruſt and can-
ker eateth and waſteth Iron, ſo doth
the loue thereof deuoure thy truſt
in God, and thy practiſe of better
things.

Truſt not in worldly friends, for
their words are vayne, their promiſes
not performed, nor their helps worth
thy hope. It is better to put confidence
in the Lord, then to truſt in Princes;
for they who haue their breath in
their noſtrils, are but Men, whoſe
power is of the Earth, and whoſe
hands are feeble, and their deuices
vayne. Some truſt in chariots, and
ſome in horſemen: but (O my Soule)
truſt thou in the liuing God: be doing
good, and thou ſhalt remaine, when the
fooliſh man that beleeueth in fleſh, and
dependeth

dependeth on earthly meanes, shall fall and perish.

Be not carried away, O my soule: therefore, with the hope of any mans helpe, nor feare what man can doe against thee: for suddenly is thy friend taken from thee, and he that seeketh thy destruction, brought to a fearefull end. Thy happinesse is not to haue heapes of gold and siluer, many friends, and all earthly abundance: for the abuse of these are dangerous, because they draw thee from seeking God, and they are short, and bring thee to destruction, leauing thy carkase naked in the graue, and thy selfe, O my soule, in the merciless pit.

What auailed the rich mans worldly pleasures, when hee went suddenly to hell? What hindred the beggers pouerty, when hee went immediately to heauen?

How was Iob impouered, hauing mighty wealth? What miseries doe follow the mightiest men, is daily seen, and how terrible the end is of such as haue not the Lord their strength, but put their trust in the multitude of their riches?

Who can say, The wealthy man is happy?

happy? When he slæpeth, he slæpeth in feare: when he walketh, he walketh in danger; and when hee is in his best age, strongest body, and best state, hee suddenly dieth, and leaueth his wealth he knoweth not to whom.

And who can say, the poore, fearing God, is vnhappy in his baseneſſe, and want, and ignominy, sith hee setteth his hope vpon the neuer-failing God? he seeketh his help from heauen, and is fed as with the dew thereof? onely hope sustaineth him, and his want is timely supplied with wished necessaries, and his heart comforted in his deepest miseries: he lieth downe in faith, and patience, and thankefulneſſe, and the Lord sustaineth him, and when hee dieth, he liueth, and raigneth, and reioyceth in God his Sauiour.

O that I might haue no delight in the vainethoughes of this world. O my soule, be at peace within mee, when I haue warres without me, be contented, and grudge not, when I want the outward fulneſſe of worldly things: for I see and consider, that carnall meanes cannot saue me, but the mercie of the Lord, wherein hee affordeth vnto his faithfull ones all things to enioy.

Though

Though he make me a reproach among my friends, and though he suffer me to stand a gazing stocke before the eies of the wicked, who triumph in their owne glory, gotten by their owne hands and deuices, and the Lord none of their counsell, I will not yet be dismayed, neither will I be moued at their prosperity: for I know, the day of their sorrowe commeth on, when they shall howle, and cry out in horror, for the paines that ensue their pleasures, and for the want that shall follow their wealth, and for the miseries that shall follow their mirth, and for their death that shall follow their glorious and wanton life.

Oh, how fowlish are they that trust in their gods? how mad are they that make wealth their warrant, and riches their arme, and friends their staffe, when none of these can saue them from sickneſſe, from sorrow, from dangers, nor from death?

No man can redeeme his brother from Gods displeasure, and from his appointed torments in hell, by his much wealth: he cannot saue himself by the multitude of his riches: but God shall deliuer thee, my soule, from

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the power of hell, and shall saue me.

Be not therfore afraid, O my soule, though many be made rich, and thou in pouerty: many aduanced, and thou reiected; many graced, and thou disdained; many comforted, and thou tortured among the sons of mo tall men: thy riches, and thy glory, and thy fauour, and thy comfort, and thy ioyes are hid in Christ with God.

And what thinkest thou, O my soule, of these short miseries, that shall be exchanged for infinite comforts? whether is it not profitable for thee to haue these momentany corrections, to enioy an eternall crowne? thou hast tried the inconstant course of worldly things, and the day is comming wherein thou shalt possesse the permanent consolation of heauenly things.

How long hast thou looked about thee for helpe in the earth? Vpon my right hand I looked, & behold, none that would know me, or comfort me (as Dauid saith) and vpon my left hand, and no man I found that cared for my soule.

Then I cried vnto the Lord, & said, Thou only art my hope & my portion, in whom I liue, & haue an vnmoueable being:

O Lord increase my Faith.

We

We brought nothing into this world, and it is certaine, that we can carry nothing out, 1 Tim. 6.7.

Therefore when we haue food and rayment, let vs therewith be content, Vers.8.

The children of men are vaine, the chiefe men are lyers, to lay them vpon a ballance, they are lighter then vanity it selfe, Psal.62.9.

A sweete Contemplation of *Heauen, and heauenly things,* whereby the sad distressed soule is much comforted, and encouraged to endure vnto the end, that he may possesse the ioyes prepared for such as patiently suffer, and without grudging beare the burthen of this worlds miseries.

O My soule, lift vp thy selfe aboue thy selfe, flie away in the contemplation of Heauen, and heauenly things: make not thy further abode in this

this inferiour region, where is nothing but trauels and trials, and sorrow, and woe, and wretchednesse, and sinne, and trouble, and feare, & all deceyuing and destroying vanities.

Bend all thine affections vpward vnto the superiour place, where thy Redéemer liueth and raigneth, and where thy ioyes are laid vp in the treasury of his merits, which shall be made thy merits, his protection thy perfection, and his death thy life eternall, and his resurrection thy saluation. Estéeme not the trifling pleasures of this life, to be the way to this wealth, nor the ignominious estate here, to be any barre to preuent thée from the full vse, and ioyfull fruition of the glory there prepared for thée.

I am assured, that though I want here, I shall haue riches there, though I hunger héere, I shall haue fulnesse there; though I faint here, I shall be refreshed there, and though I be accounted héere as a dead man, I shall there liue in perpetuall glory.

Thus is the Citie promised to the Captiues, whom Christ hath made free: that is the kingdome assured to them whom Christ shall crowne; there

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are the ioyes prepared for them that mourne: there is the light that neuer shall goe out: there is the health that shall neuer be impayred: there is the glory that shall neuer be defaced: there is the life that shall taste no death: and there is the portion, that passeth all the worlds preferment: there is the world that shall neuer waxe worse: there is euery want supplyed freely without Money: there is no danger, but happinesse, and honour, and singing, and prayse, and thanke-giuing vnto the heauenly Iehouah: to him that sitteth on the throne, to the Lambe that here was led to the slaughter that now raigneth: with whom I shall raigne, after I haue runne this comfortlesse race, through this miserable earthly vale.

The honour in this earth, is basenesse, the riches of this world pouerty, the fulnesse of this life is want: the ioyes of this worlds Kingdome are sorrow, and woe, and misery, and sadnesse, and grife: and yet the wise saith in his heart, There is no other Heauen, but this harmefull deceiuing Worlds happinesse, no other Hell but this worlds bitternesse, no better com-

fort then this Worlds cares, nor further helpe then this worlds wealth.

Thus is mans wisedome made foolishnesse, and mans glory turned into shame, & mans power made of no force. And the faithfull poore that are here despised, there are aduanced: the sorrowful are comforted, & the castawaies in this world are receiued to that blessed being, that cannot be expressed with the tongue of man, nor conceiued with the heart of man.

O that I had wings, (saith heauenly-hearted Dauid) that I might flie away from the worlds vanities, and possesse Heauens happinesse. Oh, that I were dissolued (saith blessed Paul) that I might be with Christ. Oh, that I were in this place of such wished happinesse, where I might rest from these worldly labours, and earthly miseries, and transitory vanities.

But be not heauy, O my Soule, though thou must yet wade through the sea of these earthly troubles: for these heauenly mysteries are not seene of carnall eyes, nor can be obtayned by carnall meanes, but through troubles and afflictions, and dangers, and persecutions, they must be atchieued:

and

and none that are Gods elected, ſhall be free from this Worlds hatred: for ſuch difference there is betweene earth and heauen, and betweene earthly and heauenly things, that who ſo delighteth in the firſt, ſhall be depriued of the latter: for we cannot haue this worlds heauen, and the Heauen of heauens, the hauen of Saints and Angels, and Cherubins, and Seraphins, where are all vnpotted, and all glorious, and all in white Robes of ſanctity, and where Chriſt, the ſacrificed Lambe, is vnto them all in all.

Oh bleſſed are all they that are thus aſſured: bleſſed are the Poore that ſhall haue this heauens riches: bleſſed are the Vile that ſhall be thus aduanced: bleſſed are the Low that ſhall be thus raiſed: and bleſſed are the Worlds deſpiſed, that ſhall haue this heauens happineſſe: yea, happy is this wretched worlds vnhappy man, for hee ſhall bee happy.

I will daily meditate of the greatneſſe and Maieſty of this high heauens bleſſed eſtate, where I ſhall one day bleſſe my God, with the company of his Saints, and where I ſhall one day ſit ſecure and free from the dan-

gers, perils, crosses, and afflictions that now doe assaile mee on the right hand, and on the left, within mee, and without me, and am never free from one calamity or other.

But it is good for me to be here humbled, that I may be there aduanced, where I wish speedily to come. It is good that I was in want here; that I might seeke heauenly necessaries. It is good that the World did discourage me, that I might flie to God that comforteth me. It is good that I am daily killed here, that I might liue continually there.

Now therefore, O my soule, stand vp, feare not, fain; not at this worlds crosses: but giue glory to this great God, praise this high and helping God, seeke him while it is to day, driue not off to pray to this God, notwithstanding any hope thou hast in mortall men; nor reiect not his gracious meanes, who in fauour infinite, and mercy endlesse, moueth the hearts of men in this life, to doe good vnto such as hee seeth distressed; he can finde out and afford infinite meanes to succour them that are his, and will not leaue them forsaken in danger: for hee euen

here

here giueth me his blessings, as pledges of his neuer-failing loue, that being blessed in his mercy with timely comforts here, I may assure me of greater blessings in Heauen, where they are prepared beyond all that I can aske or thinke.

O Lord God of Hosts, who is like vnto thee, who hast established thy Kingdome with truth and equity, with mercy and iudgement? thou hast a mighty arme, strong is thine hand, and high is thy right hand, who so is vnder thy protection, he is safe, and hee that trusteth in thee, mercy imbraceth him on euery side.

Oh, blessed art thou, O my soule, if thou canst reioyce in the Lord: he is thy Father, he is thy helper: walke therefore in the light of his countenance, & be patient: wait in hope, till these stormes be past, and then shalt thou haue that quiet rest, that he hath prepared in heauen for thee.

O Lord increase my Faith.

Our conuersation is in heauen, from whence also we looke for the Sauiour, euen the Lord Iesus.

If ye bee risen with Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God, Colos. 3. 1.

Set your affections on things which are aboue, and not on things which are on the earth, Vers. 2.

A consideration of the dangerous estate of the impenitent wicked ones after this life, notwithstanding their wealth, and power, and great glory, which they haue here, where they seeme to triumph ouer poore distressed men,

Read and consider, yee Rich and Poore.

IT is a strange temptation vnto a man, when hee findeth himselfe still afflicted, notwithstanding he seeketh helpe

helpe continually at the hands of God, and the more, when hee seeth that such as neither serue God, nor feare God, such as are wanton and wicked, and hardened in sinne, to prosper and to flourish in this life, and to haue all things that their hearts can desire.

Dauid beholding this, began a little to stagger, and was ready to giue ouer his godly beginning, and to end with the wicked: and as long as he tooke no better regard, but onely as naturall wisdome led him, he commended their estates, because they were rich, and wanted nothing, they were healthfull and lusty, and their goods did increase, which Worldlings hold true happinesse.

But when Dauid considered their greatnesse, as it was discouered vnto him by the light of true knowledge, he then altered his conceit of these men, and renounced their wayes, and hated their workes, and auoyded their company, and betooke himselfe to prayer, as the thing whereby hee should preuayle better, then with all the wealth the world could yeelde him.

And surely, the present time affordeth vnto vs that now liue, no lesse

cauſe of vigilant regard, that we be not carryed away with the World, whoſe glory is imbraced, whoſe power is practiſed, whoſe policy is preferred, and whoſe happineſſe is had in greateſt eſteeme: inſomuch as who ſo is poore, or helpleſſe, or diſtreſſed, or endangered in the World, by worldlings is cenſured a caſt-away, a reprobate, a man forſaken of God.

It is not vertue, nor godly life, nor inward zeale, nor any good quality of the ſpirit, that hath any fauour in the World: but the rich, and glorious, and men of countenance, and of power, and of office, and of gay attyre, they be accounted Gods fauourites. As for ſuch as are ragged, they are not regarded; ſuch as are baſe in ſhew, are accounted baſe indeede. So that Gods children haue the leaſt ſhare of the worlds liberality; and the impudent and ſhameleſſe, and wicked, and worſt men, are they that poſſeſſe and vſurpe the earth, and earthly glory.

But, alas, ſhort and ſlippery is this glorious ſhew of theirs: they are as Cedars, that ouer-ſhaddow the low Buſhes for a while, but they ſhall be as Stubble in the Furnace, when the

Axe

Axe is put to their rootes. They are now as deuouring Bee Beare, and as raging Lyons: but the time commeth, wherein the Lord will smite them vpon their iaw-bones, and will pull out the teeth of these merciless wretches.

They haue set themselues in glory, but God shall turne it to shame: they haue fastened their footing, as they thinke, neuer to be moued; but the Lord will make their standing vnsure; and their wayes slippery, and their dayes short, and their end horrible.

And howsoeuer they now make boast of their owne hearts wickednes, and though they seeme to contend with God, and subdue his members, and make no reckoning of his Haines, or thinke there is no God: God will find them out, and he will rebuke them with a perpetuall rebuke, and put out their name for euer, not onely out of the Earth, which they hold their Heauen, but euen out of Heauen, and his Booke of life.

Who yet are commended, and esteemed, and aduanced, and reuerenced, but these men, of least merit? Onely

their riches, and their bribes, and their flattery, win them dignity, and preferment, and honour, and favour, and what may fill them full of all tokens of perdition.

But this is a heavy weight of temptation to the poore, that deserve to bee made rich for vertues: for the low, that ought to be raised for praise-worthy qualities, when they see that the worst are preferred for reward, and the best reiected for want.

Surely this World may be compared to the Poole of Bethesda, into which what diseased person stept first, was healed, but the strongest and best limmed, and he that had best helpes, had alwayes the benefit of the healing: so now in this Huddle of worldly partiality, not the first that commeth is preferred, nor the most fit, but the most liberall giuer.

But there is a Iudge that seeth and saith, how the Worlds wealthy ones make others wealthy, not for worthinesse but for gaine.

What striuing, and struggling, and working, and inuenting, and swearing, and paines-taking, is there about the Philosophers stone? Many a man hath

hath beene long hammering, and hazarding goods, and lands, and liberty, and life, and ſome pawne ſoule and all, to haue this ſtrange meane to make himſelfe a great man, and a rich man, and a wiſe man, and a cunning man, and a man to be admired at for his rare ſkill, and great wealth, and hidden wiſedome: and while he ſought this ſtone of wiſedome, he became a fole, and a begger, and a laughing ſtocke to them that become the wiſer, to ſee his ambition and folly.

But hadſt thou this ſtone, that could tranſmute Maluerne Hills into pure gold, and all the Earth into ſiluer, and couldeſt make thy ſelfe young againe, and luſty and ſtrong againe, and haddeſt what thou couldeſt wiſh heere in this life: what were this vnto thee? thou wert yet but a worldly wiſe man, a worldly rich man, a carnall man. But the Philoſophers-ſtone indeede thou haſt not found, which is, to feare God, and to imbrace his Word, and to be content with a competent eſtate: and therefore as impoſſible for thee to goe to Heaven, as a Cammill to goe thorow a needles eye: But tuſh, thou wilt ſay, Abraham was rich, Lot was

rich

rich; Iob was rich, and Salomon was rich: and yet they were in Gods fauor, and Gods elected ones.

True it is, they were bleſſed of God in their Riches, becauſe they knew God, and beleeued his promiſes: They held not their wealth, but as meanes to relieue themſelues and others: but thou holdeſt thy wealth to get by neglory by them. They were bountifull and liberall where neede required, and had not the deſire of Money, as thou that haſt neuer enough, & wilt depart from none: that by rapine, and wrong, and oppreſſion, and bribery, and ſinne, inricheſt thy ſelfe. They vſed their wealth, as though they vſed it not, in reſpect of themſelues, but to doe good to Gods Children by it.

Who can but imagine, that if the Philoſophers-ſtone were to be contriued or compounded of the powder of poore mens hearts, and of the bloud of their owne ſoules, would not there be ſome of theſe ſtones compoſed by mercileſſe men, that hate to be reformed, and ſay by all their cruelties, daily practiſed, that either there is not a God to recompence their wickednesſe, or elſe that God ſeeth not, nor conſi-

dereth

dereth their oppression and wrong?

These men yet prosper in the world, and say that these things are theirs: these things are Gods blessings: these things are to be disposed after their own hearts lusts, in vanity and pride, in wantonnesse and sinne: but to relieue the necessity of the poore they have no will: the words of worldlings warrant them, that they may doe with their owne what they list.

But the Word of God cryeth, woe to the rich, many more to the hard-hearted and fast-handed rich Man: because there is no loue in him, or mercy, or compassion in him, the poore is odious vnto him, and the needy or distressed mans cry he cannot heare.

But God shall heare these afflicters of poore Men; hee shall finde out their hidden mucke, and approue them lyers that say vnto the poore, I haue not for you; yea, God shall heare them, and afflict them: euen hee that raigneth of old shall cast them downe, though they long flatter themselues in their prosperity, and say, Wee will preuayle; who is Lord ouer vs?

Let no Childe of God therefore repine against these euill men, that haue

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the world at will, who are so fat, and so well liking, as they hold themselues in most happy case. Let them alone, their day is comming, and their confusion commeth: they shall be cut downe like grasse, & wither as the grene Hearbe, and at last be cast into the vnquenchable Furnace.

The Lord laugheth them to scorne, while they laugh the Powre to scorne, and the Lord out of Heauen thundereth terrour vnto them, while they worke trouble, and misery, and vexation against the Iust, that dwell in base shew vpon the Earth, whom yet the Lord holdeth vnder his protection, and guardeth so, as the wicked preuaile no further against them, then may make for the profit of their soules. These Oppressours, and these mighty men, they care not for God, nor regard his Word, nor feare his threates, nor beleeue his Promises, they shall be surely confounded, and perish, when there shall be none to helpe: they shall be consumed as the fat of Lambes: euen with the Viper of their own guilty consciences they shall be stung, and consume away, and come vnto a fearefull end.

I haue seene the wicked strong, (saith Dauid) and spreading himselfe like a greene Bay-tree: but hee withered as he was plucked vp, and being plucked vp, he is cast into the fire. So that let these men of power, that oppresse and pitty not the poore, thinke what a goodly shew they make in the Streetes, in the Church, and in the Markets, and seates of Iudgement: how wonderfull they are in their owne conceits, by reason of their wealth, and honour, and glorious attire, and how the poore fall at their feete, and they cast by their countenance from beholding such wretched poore men, and with-hold their hands from giuing, and their tongues from comforting, as if they themselues were (and none else) the substance, and the poore but the shadowes of men. But consider (I say) consider thy state, and place, and pompe, and pride, and vanity well, and it shall all appeare but as a cloud that vanisheth away suddenly, like a glistering bubble in the Sunne. So thou goest to the graue in feare, and the wormes prey vpon thee, as thou didst on the poore: for as thou piece-meale didst rob the poore by extortion and

by seeing,

bribery, ſo doe the wormes by little and little deuoure that proud carkeis, that now, as to an Idoll, men are forced to crouch, and bow themſelues.

Is it thou any thing rightly to boaſt of, O thou wilfull man, that eſteemeſt the more of thy ſelfe for thy wealth and great glory, being the very meanes to make thee proud, and thy pride to make thee deſpiſe thy Brethren, and conſequently God, that made thee and them? Were it not better for thee to become a Zacheus, to reſtore all thou haſt wrongfully and ſiniſterly gotten, and of thy goods well gotten to giue halfe to the poore, that thou maiſt ſay, and be ſaid to be rich in good things, becauſe thou doeſt good? But to be rich and hoord it vp, to be rich and doe no good, is a badge of a man that ſhall neuer enioy the Kingdome of God.

Were it not better to weepe heere, that wee may reioyce hereafter, then to reioyce here, and howle for euer? But weepe, and howle, and lament, and bewaile your ſelues, yee rich men, that haue no remorſe: for the paines, and horror, and anguiſh, and tormentes endleſſe,

endlesse, shall be your reward if yee repent not, and reforme your euill wayes.

Be no more stiffe-necked, nor couetous, nor disdainfull, but liberall, and humble, and helpefull to the people of God, that God in his mercy may make you rich in knowledge of good things, rich in practise, and rich in godly zeale.

And be not grieued, though by this alteration you become poore: for a messe of pottage, to one fearing God, is better then all the riches of the wicked.

Hee is not poore, who loueth God: for God loueth him, and in his loue is life, and liberty, and liuely reliefe.

But who so feareth not God, haue hee neuer so great abundance, is a begger, a cast-away, and a Reprobate from the ioyes of Heauen: the least of which cannot be purchased with millions of kingdomes: the least of them more worth then all your gold and siluer, and lands and possessions, and offices, and honour, and what else the whole world, which detaineth you, can afford.

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The Booke of God is full of terrible and sharpe threates against merciless rich men: and many woes the Lord (that loueth the lowly) pronounceth against the proud. And what a iudgement it is that their hearts are shut vp, that they cannot consider their end, to be as the Oxe that is fattened for the slaughter, who deligheth in the deepe feedings, while the Butcher determineth his death: as the couetous, and wanton, and wicked ones, take pleasure in their vanities, while their death and destruction commeth without redemption?

But if these men will not heare, nor conceiue, nor consider the perill of their estate: if they will not, while the Lord may be found, seek to returne, that they may be saued, their iudgement, and destruction, and reprobation will be the more iust.

O Lord increase my Faith.

Why boastest thou thy selfe in thy wickednesse, O man of power? Psalme 52. 1.

The Lord shall destroy thee for euer;

euer; hee ſhall take thee, and plucke thee out of thy tabernacle, and roote thee out of the land of the liuing, Verſe 5.

An exhortatiue Concluſion: *wherein the afflicted are ſtirred* vp to patience, and not to be aſhamed of their miſeries and baſe *eſtate, ſo long as they endeuour* to doe their duties in their ſeuerall callings, and ſtay themſelues vpon Gods prouidence.

AS the man that is borne blinde, cannot iudge of colours, nor the deafe man diſtinguiſh of ſounds: no more can a man that hath beene kept blinde and muffled with the maſke of this worlds pleaſures, and become dumbe with this ſecure eſtate here, diſcerne the things of God: hee cannot diſtinguiſh betweene, Woe bee vnto you,

you rich, becauſe you haue your conſolation here; And, Bleſſed are the poore, for they ſhall receiue comfort. Theſe things are not ſo heard, nor ſo regarded of Worldlings, as might bring them to a true and liuely conſideration, that there is a woe and a bleſſing pronounced: that there is fire and water ſet before them, life and death offered them. But as Children that haue no more diſcretion then Moſes being an Infant, who refuſed a Crowne, and the burning coales, doe reiect the better things as droſſe, and indeare the worſt as moſt deare and precious: and therefore preferre their Oxen, and their Farmes, and their heapes of tranſitorie vanities, before the ſweete banquet of a contented eſtate. And ſo farre they are from the true conceit of Gods purpoſe in puniſhing man, that they cenſure croſſes that light vpon other men, as curſes, and the glory, and riches, and mucke, and pelfe of their owne, to be giuen them, becauſe they, and none elſe are bleſſed: whereby ſometimes the deare Children of God are put to a deepe agony, when they

heare

heare and perceiue the taunts, and reproches, that the world and worldlings cast at them for their pouerty, and base estates sake. They stand before the worlds Gallant-ones, or Dauids men, that had the skirts of their garments cut to their buttocks, as men derided and scoffed, and as cast-aways, and men for ozne and forsaken of all men: and cast downe and confounded by God himselfe: in regard whereof many times the pzze, though indeede the bry Children of God, are so ashamed of their estate, as they be forced not onely to auoide the familiarity of the wealthy, but euen to bee seene of them a farre off: nay rather, they hide themselues as men cast off, or dzoss from the gold: where indeede the Word of Truth findeth them out, and approueth them the refined gold, and the worldly-minded straw and stubble: prouided withall, that he that is cast downe, must not so iustifie himselfe, as to argue himselfe the childe of God because hee is cast downe, because hee is made pzze, or because hee hath enemies, or sickneſſe, or want, or persecution: (for all these things may hap-

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pun alſo vnto the reprobate:) for as ſin is the ground of all our afflictions, and our offences the cauſe of Gods diſpleaſure, and Gods diſpleaſure powreth forth croſſes and curſes not vpon ſinners: So muſt euery man carefully conſider how he ſtandeth in his troubles, whether he haue fallen into the ſame by his own riot or laſciuious and wanton life, by his vngodly conuerſation, and neglect of the feare of God, for which things ſake, the wrath of God commeth vpon the children of diſobedience, and he powreth out of the cup of his indignation vpon them, either in iudgement, becauſe their condemnation ſhall here begin, and ſo be perpetuall, or elſe to reclaime them from their wicked waies, that they may be ſaued.

And he that findeth himſelfe in his conceit, leſſe deſerning afflictions, becauſe he either feeleth not, or findeth, or will not acknowledge that he is ſuch a ſinner that deſerueth ſo great puniſhment, as many times lighteth vpon other men: let him thinke that he in thus iuſtifying of his owne wayes, is in a dangerous eſtate.

For is the pride of the heart, which

God

God that ſearcheth it, well ſeeth, and conſidereth, that ſuch a one as is a perilous way, if hée be not humbled. And ſurely godly Dauid himſelfe was gone a little that way, and God ſaw that hée muſt pull downe this choſen veſſell of his, before hée ſhould tread his ſteps as he ſhould: for as hée confeſſeth himſelfe, Before I was corrected, I went awry. So that our troubles and miſeries, and all the aduerſe things that may befall vs, are Gods corrections to his Children to reforme them: but his iudgements are meſſengers of his vtter renunciation to the obſtinate, who by his puniſhments waxe worſe and worſe, and who murmure and grudge at the courſe that hée taketh with them to amend them, as did the rebellious Iſraelites, whom hée often viſited in mercy, before hée entred into iudgement againſt them: So that none that ſtandeth may ſay, hée cannot fall, nor that are high may ſay, they cannot be brought lowe: for all haue ſinned, and all haue néede of correction, all are ſicke, and all haue néede of Phyſicke; all haue gone aſtray, and therefore all haue néede to be reclaymed. Who then will be aſhamed of

Gods

Gods visitation? who will be impatient when afflictions come? Surely, none but the Man that knoweth not God, none but hee that loueth this world more then heauen, and the pleasures of this life, more then the ioyes of the life to come.

Dauid was not ashamed of Gods corrections: for hee prayseth it as a great benefit, and tooke it as an high blessing, and sayd it was good for him. Was it good for him, and ill for vs? was it profitable to him, and hurtfull to vs? No, and therefore Paul was not ashamed of his crosses: for crosses make vs the companions of the blessed Children of God; nay, they make vs the more like to our elder brother, Christ Jesus, who finished our Redemption through the Crosse, and made the way to the ioyes of Heauen through afflictions, and he that is ashamed to follow him that way, he cannot come to him at all, hee will not know him, and therefore he shall neuer enter into that holy place, hee shall never attayne vnto that rest that shall be endlesse, and most ioyfull in the Heauens.

How vnsauory therefore soeuer our trou-

troubles ſéeme, wée muſt be patient, and neuer giue ouer to cry vnto our helping Father, nor to vſe our beſt endeauours in our callings, which God will bleſſe, ſtaying our ſelues in hope vpon his promiſes. Let vs neuer diſmay, for God that maketh this little wound without, doth it to cure a greater within: and while hée ſéemeth to kill vs, it is, that wée may liue euer: and while hée ſuffereth vs to be here ignominious, it is that wée may become all glorious with him in Heauen.

The poore Man eryeth, and the Lord heareth him, and ſaueth him out of all his troubles, Pſal. 34. 6.

The Angell of the Lord pitcheth round about them that feare him, and deliuereth them, Verſ. 6.

Taſte yee, and ſee how gracious the Lord is: bleſſed is the man that truſteth in him, Verſ. 8.

A Prayer to be vsed of a sicke man.

O Almighty and euerlasting God, who although thou art still in thy iudgement, yet art thou a mercifull God to the Soule that seeketh thee, infinite in thy mercy, and plenteous in redemption, for though thou send sickneſſe, yet wilt thou shew pitty, according to the multitude of thy compassions, for thou dost not willingly chastice and afflict the children of men: therefore I poore wretched Sinner, which am but dust, earth, and ashes, vnworthy the least of thy fauours, doe freely confeſſe, to thy glory, and mine owne shame, that I am conceiued and borne in sinne, that originall corruption, staining and infecting my whole nature, hath depriued mee of all holineſſe, and left in mee an inclination to all euill: and that I haue by mine innumerable transgreſſions, in thought, word, and deede, broken all thy holy Commandements, and therefore (beſides all other euils) I haue iuſtly

draw me this ſickeneſſe, and theſe diſeaſes vpon me, yet notwithſtanding, ſeeing that thou (ſuch is thy exceeding great mercy) haſt no pleaſure in the miſeries and deſtruction of thy Children, but doeſt onely by affliction trye, correct, humble, and reforme them, for their preſent and euerlaſting good: I doe therefore, moſt deare and louing Father, moſt humbly beſeech thy heauenly Maieſty, to pardon my ſins, the onely cauſes of my miſery and affliction: increaſe and perfect in me all graces that concerne ſaluation: aſſiſt me with the counſell and comfort of thy ſacred Spirit, and conuert this my viſitation to mine amendment, and ſaluation of my ſoule in Chriſt.

If it be thy good pleaſure and will (O Lord) reſtore me to my perfect and former health, that I may not onely performe my good purpoſes, and pay my vowes, which my lips haue promiſed, and my mouth hath ſpoken in my affliction, but alſo hencefoorth grow vp in grace, in obedience, in holineſſe, vntill I come to the end of mine hope, which is the ſaluation of my Soule. But if it be thy will and decree by this chaſtiſement, to finiſh my daies, I moſt

humbly and earnestly intreate thée (O my God) as the outward man decaieth, to renew in me the inner man, and to grant that as the body dyeth, so thy grace may liue and reuiue in me. Shut not the eyes of my mind, but open them and make mée vnderstand what the hope of my heauenly calling is, and what is the riches of the glorious inheritance, that thou hast prepared for me, that I may liue in thy faith and obedience, and end my life in thy fauour, and when this life endeth, remaine and raigne with thée in glory for euer.

Vouchsafe to be a Father to my family, kinsfolke, and posterity: plant thy feare in their hearts, confirme them in thy grace, and giue them all things competently necessary for the maintenance of this present life. Hearken (O Lord) to these my prayers, and grant me all other things, which thy heauenly wisdome seeth necessary for my soule or body, for thy dearely beloued Sons sake. To whom, with thy Maiesty, and God the holy Ghost, be rendred and ascribed all honour and glory, now and for euer. Amen.

O Lord increase my Faith.

A Prayer for Patience in sicknesse, and truely to expresse sorrow for sinne.

O My most louing and mercifull Father, God omnipotent, who art nigh vnto all those that call vpon thee in truth, thou art a present helpe in time of trouble, all powerfull, full of wisedome and compassion, wonderfully surpassing all earthly Parents: I poore miserable wretch, long troubled with grieuous sickenesse, and so sore vexed with paine and torment, that neither my body can take any sleepe or rest, nor my Spirit feele any ease or comfort, doe here in the onely merit and mediation of Jesus Christ, present and humble my selfe before thee, humbly begging and intreating for fauour and mercy at thy hands. Worke in my heart by thy holy Spirit, godly sorrow and repentance for all mine offences: impute none of them vnto me, but let me feele and be assured in my conscience, that the guilt and punishment of them are remoued. Be thou my Physition,

to cure and heale me: auert and turne this present sicknesse into a soueraigne medicine, and this vehement and grieuous paine into a fatherly and gentle visitation: let thy strength appeare in my weakenesse: let thy power bee perfected in mine infirmity: and so arme mee in this my temptations, with the gift of Patience and long-suffering, that I be not with-drawne from the constant practise of holy duetie, neither yeelde vnto mine owne passions, and the suggestions of Sathan.

To this end powre downe thy blessed and sacred Spirit into mine heart, teach, assist, and direct mee, that hee may open to the eyes of my minde, the righteousnesse of thy Judgements, that I may in all willingnesse acknowledge the equity of the same, that he may bring to my remembrance, the cruell and most bitter paines and torments of my mercifull Lord and Sauiour Jesus, who by his death hath swallowed the very dregges of thy wrath, and by the merit and vertue of it, hath so tempered and sweetned the Cup of affliction vnto mee: manifest vnto mee the glorious and heauenly

heauenly happinesse, and holinesse, of thy Saints and Seruants in Heauen, that the certayne assurance, hope, and expectation thereof, may abundantly excéede, and take away all my present griefe and torment.

I beséech thée (O Lord) according to thy promise, ease my burden: giue me quiet and comfortable slépe, and refreshment to my restlesse Body, and to bléesse all those good meanes, which shall be prescribed vnto mee, that they may tend to my cure and amendement (for without thy blessing they are of no force and vertue) that I with thy blessed Seruants, Iob, Lazarus, Dauid, and others, hauing experience of thy might, truth, and mercy, in my reliefe and amendment, may with all ioy and loue prayse thée, truely serue thée, and more confidently relye vpon thée all the dayes of my life, yea, and (for the instruction and incouragement of the afflicted) publish and declare the infinite and excéeding Power of thy might and compassion.

Vouchsafe (O most gracious Father) to encline thine Eares to this

mine humble Petition, and to grant me all other things needfull and necessary for my soule & body, for thy deare Sonne Christ Jesus sake, my onely Saviour and Redeemer: to whom, with thy Majestie, & thy blessed Spirit, three persons & one God, all-powerfull and sufficient, be ascribed and given all honour, praise, and glory, now and alwayes. Amen.

O Lord increase our Faith.

A Prayer to be said at the poynt of Death.

O Lord God Almighty, I assuring my selfe my time is come, my soule waxeth heavy even vnto death: vouchsafe therefore (O Lord) to cast downe thine eyes vpon mee, bedew my heart with the Oyle of thy grace, forgiue mee my sinnes, confirme my faith, shorten my pangs of Death, expell Sathan, for thine infinite mercy helpe mee in this my last conflict: looke vpon Jesus Christ thy Sonne my Saviour and Redeemer: into thy most

blessed

blessed and gracious hands, I commit my soule, refuse it not (O God) but accept me, for it is thy owne workemanship, and let me depart in thy feare, and rise againe in thy mercifull favour: that I may attaine and come to thy eternall and most wished ioyes of heauen, for and through the merits of my blessed Saviour, Christ Jesus, to whom with thee, and the holy Ghost, be all glory, honour, and praise for euer more.

Amen.

O Lord increase my Faith, and receiue my soule.

A Confeſſion of ſinnes, with a *very neceſſary Prayer, to be ſaid* of poore diſtreſſed men, Morning and Euening, and at *all times elſe, as they* ſhall be thereunto moued.

O Father, ful of mercy, I yéeld vnto thée all praiſe and thankes, for thy continual moſt ſweét fauors, and eſpeciall graces, beſtowed frankely on me thy vnworthy Creature: for Electing me to ſaluation, for Creating me, for Redéeming mée, for Relieuing mée, and for Preſeruing me euermore. Great is thy loue in Chriſt my Sauiour, infinite thy Power, vnſpeakeable thy Mercies. Relieue me alwayes, and direct mé in all things: let thy will be a Law vnto my will, that my corrupt affections do draw me not to conſent againe to the vnſauoury luſts of my carnall will, which to this day hath ouer-much miſcarryed mée, into the vaine deſires of this wicked

Worlds pleaſures, the baits of that mortall aduerſary, deceiuing Sathan, the defiled fruits of my ſinnefull fleſh, and the Cords whereby I haue beene drawne from vertue to vice, from ſanctity to ſinne, from light to darkeneſſe, from Heauen to dreadfull Hell. My ſinnes, O Lord, haue beene many and continuall: my ſeruing of thee, colde and ſeldome. O forgiue mee, and let not my yeares conſume any longer in vanity: let mine hands hate to handle vngodly things: let my heart harbour no more the hatefull thoughts of vnrighteouſneſſe, and let my ſoule be ſo ſeaſoned with the ſpirituall dew of thy bleſſed Word, that my Soule and Body, being ſanctified to euery good worke, I may caſt off the vnprofitable workes of darkeneſſe, and onely cleaue to the true ſeruice of thee, who art full of grace & truth. Giue vnto mee the ſweet ſauour of life vnto life: be vnto me the light of truth, that my life be not vnprofitable in good things, nor my ſoule depriued of thy ſacred Spirit; without which, Man is poore, poſſeſſing all worldly riches, baſe, in moſt high worldly honour, and dead, liue he neuer ſo ſtrongly in the fleſh.

There-

Therefore, Father, full of mercy, be mercifull vnto me: full of power, protect me: prouident, relieue mee: moſt ſacred, ſanctifie me. Let the eyes of thy fauour be alwayes on mee: let the relieuing hand of thy helpe be alwayes toward me: be vnto mee a ſtrong Caſtle, a Reſtfull refuge, a Fountaine of reliefe, the Supply of my wants, my Protector, my Sauiour, my Guide, and my wiſedome, my will, and my zeale. Be vnto me my Jeſus, my Chriſt, my Father, my Phyſition, my lot, and my portion: be vnto me all in all, that nothing want in mee which thou likeſt; nor any thing dwell in mee which thou miſlikeſt: that I being a ſanctified veſſell of heauen, may be a fit Manſion for thy ſacred Mateſty, to abide in by thy bleſſed Spirit.

Yeelde me (O Lord) yeelde me continuall ſhelter vnder thy relieuing wings: foſter mee with the hid treaſures of thy loue, and learne mee ſo to liue, that I may euer liue in thee, and thou in mee: make that vnion betweene my will and thy Word, that I will nothing but as thou haſt willed, and blot out all mine vnworthineſſe: and in ſtead thereof, impriſt the merits of thy

Sonne

Sonne, in whom, Lord Almighty, let me be also partaker of the good things of this life: let not pouerty vtterly depriue me of a competent estate here: but blesse thou the workes of my hands, prosper thou my endeuours, and raise vp gracious meanes for me, that I may liue & not lack things necessary. Thou art all-sufficient, and in thy gifts manifold, thy loue is without limitation, and thy will without contradiction: what thou decreest shall stand, & what thou willest shall come to passe. Will thou therefore, will thou thy creatures, which thou hast ordayned for the good and seruice of thy children, to serue my vse, that I and mine may be sustayned by thy prouidence: for what am I (Lord) that I should stand vpon mine owne power, wit, or policy, which are weakneſſe and foolishneſſe before thee? Thy Word preuayleth: speake, and all things in heauen and earth shall obey thee: yea, thine heauenly Angels shall be ministring Spirits for my good, and all the fruits of the Earth shall ande comfort to my wretched estate. God Father, sanctifie mee within and without, and fructifie my calling: blesse my endeuours, and teach me to vse my

function

function iustly, and as I ought, that I may so prosper in this present life, that I may truly pay all men their due, and owe nothing to any man but good will: a thing to mee impossible, but to thee easie to bring to passe. To thee therefore, I referre me wholly: bless me, that being blessed, I may prosper: that prospering, I may praise thee: and in praising thee, please thee, and be here comforted of thee, and liue righteously in thee, through the merits of thy beloued Sonne Christ Iesus, who hauing purchased all things for this life, and in the life to come for me, be with thee, and the holy Ghost, praised for euermore.

Amen.

O Lord increase my Faith.

A

A very comfortable and most pathetical Prayer, to be said of *such as are in greatest distresse and* danger, having wife and children, and in debt, not able to maintaine and relieue the one, or to satisfie the other.

O Most mighty, mercifull, and all-knowing Father, the fountaine of all comfort and consolation, who findest out in thy deepe and all-searching knowledge, all the sinnes that are, or can be committed amongst the children of men, howsoeuer hidden and secret: I doe confesse vnto thee, against my selfe, that I haue grieuously offended thee by my manifold transgressions, and thereby haue drawne vpon me, a most intollerable weight of thy deserued wrath, and fearefull indignation, insomuch as if thou maist not be pleased to mitigate thy fury towards me, I shall faint, and fall, and shall not be able to lift vp my head any more, in hope of thy fauour: for, deare Father in Iesus Christ, I am

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Amen.

O Lord increase my Faith.

A

A very comfortable and moſt pathetical Prayer, to be ſaid of *ſuch as are in greateſt diſtreſſe and* danger, hauing wife and children, and in debt, not able to maintaine and relieue the one, or to ſatisfie the other.

O Moſt mighty, mercifull, and all-knowing Father, the fountaine of all comfort and conſolation, who findeſt out in thy deepe and all-ſearching knowledge, all the ſinnes that are, or can be committed amongſt the children of men, howſoeuer hidden and ſecret: I do confeſſe vnto thee, againſt my ſelfe, that I haue grieuouſly offended thee by my manifold tranſgreſſions, and thereby haue drawne vpon me, a moſt intollerable weight of thy deſerued wrath, and fearefull indignation, inſomuch as if thou maiſt not be pleaſed to mitigate thy fury towards me, I ſhall faint, and fall, and ſhall not be able to lift vp my head any more, in hope of thy fauour: for, deare Father in Jeſus Chriſt, I am

am weake, and am not able to beare thy heauy displeasure by mine owne power or merit. And therefore, good Father, lay not vpon mee the punishments which I haue deserued: take away thy heauy hand of correction, and as thou art patient and long in suffering the sinnes of thy weake children, be yet patient with mee, and send thine holy Spirit to season me anew, that I may bring forth now the fruits of amendment of life. So shall thy punishment cease, and comfort increase, though I am beset with no small or few dangers, before mee, behinde mee, on my right hand, and on my left, I am beset with perils: so that which way soeuer I seeme to runne, or howsoeuer I couet to escape, I fall into dangers. What shal I doe, Lord, in these miseries? I stand amazed at the consideration, what will become of me languishing in feare, while there is none to helpe? I liue where none but mortall creatures are, and what can they doe to my comfort, Lord, that haue their breath in their nostrils? They moue, and breathe, and liue, and speake: but little auaileth their helpe, vnlesse thou that guidest and gouernest the hearts

of

of all, vouchsafe to moue them to commiseration and patience with mee, I haue sinned (Lord) against thee, and am indebted vnto men, and cannot be released, and all commeth of my sins. Father, pardon thou me: so shalt thou in thy renewed loue send mee new reliefe. Raise me meanes to satisfie men, or qualifie their extremities, that they may be patient vntill thy helpe come: And in the meane time, teach mee, O teach me the way that I should chuse. Direct me, Lord, what course I shall take: for thou, Lord, art wise and prouident, and mercifull, and all goodnes commeth of thee. Therefore, O Lord, instruct me by the inward working of thy holy Spirit, to doe this or that, and make mee obedient vnto thy will: so shall all returne to my good. Raise vp some gracious meanes (Lord) for my succor: for thou knowest, though I be but one Man, whose ruine can be but as the death of the least creature in the censure of such as feele not, nor partake of my griefes: neither will my ouerthrow grieue such as haue no share of my miseries. Some there be yet, deare Father, whom thou knowest, that shall taste of the bitternesse of my fall:

fall: and therefore, Lord, conſider in mercy: and although none of them (Lord) that ſhall feele the ſmart of my calamities, but haue alſo added ſinne vnto my ſinne, and ſo aggrauated thy diſpleaſure againſt vs, yet in thy Chriſt forgiue vs all, and reclayme vs all by thy gentle corrections, not by thy furious iudgements. And as a ſparrow (Lord) lighteth not on the ground, nor one haire falleth from our heads, without thy prouidence: ſo I know (Lord) that nothing ſhall befall mée, but what thou haſt decréd, euen for my good, both in this life, and in the life to come. Thou haſt neuer (Lord) dealt ſo ſharpely with any, but vpon ſerious repentance they haue receyued comfort, they haue taſted of thy leue, and of inward peace. So worke, Lord, in theſe my tryals, and by theſe my croſſes and dangers, that I be neither inwardly too much afflicted with feare and ſorrow, nor outwardly too much caſt downe with want, but as I taſte of thy correcting rod, ſo I may alſo finde thy ſuppoſting ſtaff. Lord, thou art mooued by a better Mediator then are my complaints. Oh heare mée for him, and heare him for mée: me, Lord,

for

for his sake; and him for thy promise sake, lest I remaining here in this vale of continuall miseries, where there is no true or liuely helper, I vterly perish in my troubles. It is no true helpe, Lord, that commeth not of true compassion: and there is no true compassion, without true feeling of anothers miseries: but how far, Lord, that is from the hearts of many, thou knowest, and I feele it. And therefore euery heart truely moued to true commiseration, is first moued by thee. Oh moue them therefore, moue thou such as thou pleasest to vse as instruments of thy will for my good: so shall I vse it, and accept it as thy gwdnesse, to thy glory. But, Lord, the course of thy prouidence teacheth vs, that thou wilt not haue thy dearest children to be lifted vp by the fulnesse of earthly things, a-bous that which becommeth the humble, to keepe them still in awe of thy corrections. For ere-while, O Lord, I thought of selfe-peace, little feeling further perils, nor to bee thus chased anew, as I am, by such as seeke to molest me, and to exact that from me by rigour, which thou knowest I am not yet able to performe: though thou

seest

seest the inward desires of my heart willing, by my best lawfull endeuours to obtaine the meanes to satisfie al men their due, and it grieueth mee that I cannot doe as they require.

And therefore (O louing Father) as thou well knowest what is wanting, supply it in thy mercies, in thy good time, before I be confounded altogether, and before I goe hence, and be no more seene. As thou blessest mee, O Lord, by the labours of my hands, so thou knowest I y lde to them, to whom it is due. And therefore, Lord, sith they will not haue patience with mee of their owne accord, worke their hearts to be more pliable to my entreaties: or else, which I aske especially, if it please thee, raise vp meanes for me, that I may be enabled to pay them all: wherein thy will be done. I haue seene thy saluation and deliuery already, in great dangers, and thy promise, and thy power, and thy prouidence are still in force, and thy mercy is no whit diminished, therefore (Lord) remember thy mercies, and looke on mee: and as thou saidst vnto the blinde man in the Gospell, Receiue thy sight, and he saw: so Lord, say

ſay to mée, Receiue comfort and reſt eaſe, and I ſhall receiue it: thy word is thy will, and thy will is thy worke, therefore ſpeake, and thy will ſhall bée done, to reſtore mée to conſtancy: let not the floods of theſe dangerous waters ouer-flow mée quite, but when I am ready to ſinke, yéelde mée thy helping hand and ſaue me: lift me out of the mire and clay of all my miſeries, and ſet mée on the releeuing paſtures of thy continuall frée fauours: let the chearefull dewe of thy bleſſings, and bleſſed graces ſhowre downe vpon me, ſo ſhall my little ſtore increaſe, and my empty baſket become full. And forasmuch as I haue no frée portion in this earth, not the breadth of a foote: neither haue I of mine owne, a houſe to hide my head in, put mée therefore where thou wilt, and let mine abode in earth be in what place, and how long, or ſhort time thou wilt, for of my ſelfe, whether to turne mée, or what to doe I know not: Bée thou therefore my guide, and direct all my deſires of earthly things by thy Word, and let my will alwayes follow thy will, leſt my will, led by the blinde affections of corrupt reaſon, bring mée

mine

mine owne prejudice and shame. Thou euermore prouidest for them that aske of thee, & directest them that take counsell of thee: therfore hauing thus weakly laid open my cause before thee, consider it, and giue me patience in all my trials, and let me not so much mourne, and hang down my head, and be heauy for the want of outward necessaries, as at the consideration and loking backe into the vgly gulfe of my former continuing sinnes. Oh, free me Lord, free me from my sinnes, and sanctifie me anew, that howsoeuer the outward man seeme to be discouraged, yet the inward man may be still more and more filled with all spirituall knowledge and consolation, and true contentment. Thou hearest my reproches, thou knowest my sorrowes, and my groanes are not hid from thee: put my teares, few and weake, into thy bottle. Remember thy promises, and I shall neuer forget thy praises: Oh forsake me not, forsake me not my God, and my Redeemer.

O Lord increase my Faith.

A Thankes-giuing and Prayer *to be vsed of a sicke man when* hee is recouered; oftentimes.

I yeelde and giue vnto thee (O mercifull and most deare Father) all humble thankes, honour, glory, and prayse for thy infinite and exceeding great blessings, (hauing no way merited the least of them) and namely, for that it hath pleased thee of late to deliuer mee from the very point of death, and (as it were) raysed my feeble body from the graue, and redeemed my soule from death, that I should walke before thee in the Land of the liuing, that I might further glorifie thy name, doe more good in my calling, and be made meete for the inheritance of thy Kingdome. This worke, O Lord, proceeded from thy mercy, and no desert at all of mine, and for thy grace, and not of any goodnesse in mee: not vnto mee, not vnto mee, but vnto thy blessed name be giuen all glory. But seeing that I through my sinfull corruption,

ruption, am moze ready to bury in the graue of oblíuion, then to kéepe in thankfull remembrance thy great mercy, yea, and rather to grow cold & backward in all holy exercíſes and duties, then to holineſſe of life: I ther foze beſéech thée, with all earneſtneſſe, to renéw my nature, and to engraue the remembrance of this thy goodneſſe in my heart, by the illumination of thy holy Spirit, and grant that foz the reſidue of my tempozall life, I may in humility and truth be directed by thy moſt ſacred Wozd, and alwayes ſubmit my ſelfe to the gouernement of thy bleſſed Spirit. Make me (good Father) a light and example of vertue and godlineſſe vnto others, and grow in grace, as I increaſe in yéeres, that ſo I may liue in thy feare, and dye in true peace of Conſcience, and aſſurance of eternall glozy with all the Saints and Angels in Heauen: vouchſake (O my heauenly Father) to grant me all other things conuenient foz mée in this life, foz the onely merits, obedience, and mediation of Jeſus Chriſt, our Mediatour and Redéemer. Amen.

In

In time of affliction pray thus: yea, often.

The Lord ſhal make the Peſtilence cleaue vnto thee, vntill hee hath conſumed thee: the Lord ſhall ſmite the with a conſumption, and with the feuer, and with a burning ague, &c. vntill thou repent, *Deut.* 28. 21.

O Lord moſt iuſt, and Father moſt mercifull, thou it is that reneweſt thy Plagues againſt Man when hee offendeth thee: thy vengeance from heauen is both ſudden and fearefull toward the rebellious and diſobedient Children: thou for one ſinne in King Dauid, deſtroyedſt with the loathſome diſeaſe of the Peſtilence many thouſands of his people: caſt thine eyes of mercy vpon vs, O thou preſeruer of Men, which languiſh now in this Land, and in this houſe, with the like diſeaſe and ſickneſs. Now, deare God, hath not Dauid onely offended thee, in truſting to his ſtrength, and numbring of his people: but euen each congregation, and euery houſhold hath

one way or other prouoked thee to plague thy disobedient people: & now that wee see thy plagues appearing, to the piercing and parting of our bodies and soules asunder: Lord, wee stand amazed in our mindes, heartily sighing with groanes at the sight of our Sinnes. Now wee consider, wee haue sinned grieuously, wee haue done amisse, wee haue dealt wickedly, we haue liued vngodly, we haue swerued from the way of truth, without any godly feare or remorse of conscience: thy great benefit of peace, and rare blessing of long prosperity, vnder so good and gracious a Gouernour, haue brought too too many of vs, to such security and contempt of Religion, that altogether forgetting to be thankefull, we haue abused thy benefits as fast as they came, & that with a churlish kinde of impiety: the thoughts of our harts, the words of our mouths, and the works of our hands are vayne, carnall, and diuellish: yea, our seruice to thee oftentimes but meere abomination: so farre (alas) haue we erred from the path of thy Commandements. As thou didst finde with the Israelites wickednesse in Gilgal, sinne

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in Bethel, and iniquity in Berſheba: ſo in euery Church, in euery Court, nay in euery concourſe or aſſembly amongſt vs, thou beſtoldeſt how the fleſh hath ouer-growne the ſpirit, and how reaſon is ouer-ruled with affections: ſo many labour in theſe dayes vnder the diſplayed Enſign of Sathan, that very few (deare Father) are found ſetled in the dutifull forme of vpright and ſpirituall Obedience, which thou requireſt. We confeſſe, thou mighteſt iuſtly therefore forſake vs, as we haue forſaken thee: and not onely proceede to ſting the head-Cities, and whole body of this Land, with ſundry plagues and grieuous diſeaſes; but for our manifold ſinnes and iniquities, which we daily commit, thou mighteſt iuſtly and worthily condemne vs, man after man, to eternall death, all conſciences being ſo guilty, that they already condemne themſelues. Yet who is hee (O mercifull Lord) that can meaſure thy goodneſſe, who by thy word doeſt often-times bring ſinners to reliefe, repentance, and ſaluation? though it be not thy pleaſure (good Lord) to make the wicked innocent, but rather to viſit their iniquities, yet

haue we this comfort, that thy mercy to the humble euer rests vnmeasurable and vnmoueable: though thou spakest to the Prophet against thine owne people, being disobedient to thee, saying, Though *Moses* and *Samuel* stood before me, yet haue I no hart to this people: Driue them away that they may goe out of my sight, some vnto death, some to the sword, and some to captiuity: yet we know (O our good God) that when as Ephraim was heard lamenting and praying heartily in his distresse, thou thoughtest then vpon mercy, as a Father pitying his owne children. This thy clemency to others incourageth vs to cry for thy mercies, in this our misery, vpon our repentance, both for vs, ours, and the whole Land. Vouchsafe O louing Sauiour) to represse the vehement heate of thy fire with godly pitty: stay thine hand from our destruction; thou art long suffering, good, gracious, and vnwilling sinners should perish. Be intreated therefore (O Lord) most glorious) to bid thine Angels cease from punishing: woke forth-with vpon this Land: (good Father) pitty the infected people thereof, that we altogether may say, The

Lord

Lord liueth for euer, worthy of praiſe, becauſe hée hath béene mercifull vnto ſinners. Amen.

O Lord increaſe my Faith.

If not Infected, pray thus.

IT pleaſed thée, O heauenly Father, who art Lord of life and death, once to plague the Egyptians, and yet to ſpare the Iſraelites, in the borders of Goſen; onely becauſe thou plagueſt where thou pleaſeſt. So with the peſtilence now haſt thou infected, euen from Dan to Beerſheba; yet my ſelfe, and diuers others in this place, reſt ſafe from this ſo peſtilent an Infection, protected and kept as yet ſafe therefrom, onely by thy hand, onely by thy gwdneſſe: for, our ſinnes (we confeſſe) ſtand by as rampired walls againſt vs, and deſerue no leſſe then theirs, whom already thou haſt buſi'd with a iuſt meaſure of thy Iudgements. O gracious Lord God, ſtirre vs vp, to ſhew our hearts throughly thankefull vnto thée, that in thankeſgiuing and

praise, we may go before others, which in pains and plagues doe goe before vs. And as in mercy thou hast drawne sickneſſe from our bodies, ſo in loue to our ſoules, make vs loathe the vaine delights of this life, that we may faithfully ſerue and ſeeke thee, in theſe our dayes of health, wherein we obtaine thy mercy, enioy thy fauour, and reſt preſerued from the peſtilence, wherewith many of our Brethren lye perplexed, beſide ſundry thouſands, whom the graue hath ſwallowed. Bleſſe vs ſtill, O Lord our God, bleſſe vs, O Father, without & within: be thou our guard, thy Word our guide, thy Spirit our comfort, and thy Son our Sauiour. Lord, ſtand by vs for our good continually, that when the world repineth at thy Iudgements, when the wicked ſwell in their impatience, when the vnregenerate grudge and murmure at thy plagues and puniſhments (wherewith thou chaſtiſeſt and correcteſt thy deare Children) that euen then we may haue and enioy quietneſſe of heart, and peace of conſcience, neuer to be diſmaied, or to diſtruſt thy prouidence ouer vs, but ſtill to leane ſtedfaſtly vnto thee, and reſt vpon thee, and the rocke of

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thy Truth. This confidence (Lord) grant vs, and thy protection from thy contagious disease that raigneth, that we may cheerefully sound forth thy diuine praises amongst men, vnto the praise of thy grace in Christ Jesus: To whom our Sauiour and Redeemer, with thee the blessed Father of vs all, and the holy Spirit, the Sanctifier of our soules, three persons, yet one diuine essence, be giuen all laud, glory, and thankes, in this world, and in that to come, for euer.

O Lord increase my Faith.

A Prayer in the time of Tempests and vnseasonable *Weather.*

God bringeth vp the Cloudes from the ends of the Earth, and maketh the lightnings with the raine: he draweth forth the windes out of his treasures, *Psal.* 135. 7.

He commandeth and raiseth the stormie windes, and it lifteth vp the waues of the Sea, *Psal.* 107. 2c.

But he ariseth and rebuketh the Windes and the Sea, and maketh them calme, *Matth.* 8. 26. *Marke* 4. 39.

By his word he stilleth the winde, and by his counsell appeaseth the deepe, *Eccles.* 43. 13.

O Most mighty and mercifull Lord God, let all the powers of the Earth bless thee, and praise thee their euer-liuing God, in thine holy and heauenly habitation, for thou, O Lord, sittest on high in the Throne of thy Maiesty, and makest thy strength and might knowne to all Nations, thy boyce is vpon the waters. From thee

(O

(O God) proceedeth Thunder, thy voice maketh the Wilderneſſe to tremble; yea, thou makeſt the mighty hils to tremble and ſhake: the Earth trembeth and quaketh, the foundations alſo of the Mountaines moue and ſhake when thou art diſpleaſed: there commeth out of thy noſtrils ſmoake, and out of thy mouth a conſuming fire: thou makeſt darkeneſſe thy ſecret place, and at the glory of thy preſence, the Clouds paſſe away: thou thundereſt from the heauens, and giueſt out thy voyce; thou draweſt forth the Windes out of thy treaſures, and commandeſt them backe againe to their places: all things are in ſubiection vnto thee, thy workes magnifie thee (O Lord) yea, they tremble at thy preſence: the Mountaines and Hils dread thee when thou art diſpleaſed; yea, the whole world is afraid. The Waters, O God, know thee, and are afraid; yea, the depths tremble: thy voyce (O Lord) deuideth the fiery flames: O Lord, thy voice maketh the Wilderneſs to tremble. Thou remaineſt King for euer, thou wilt giue ſtrength vnto thy People, and bleſſe them with peace. O moſt mercifull God, ſhadow vs from thy diſpleaſure,

which is too vehement and intollerable: let thy countenance ſhine vpon vs and haue mercy on vs: protect thou our houſes and vs, that we be neither conſumed by fire, nor drowned by waters: ſend not vpon the earth ſuch vntemperate or vntimely Showres, or any other vnſeaſonable weather, whereby the Fruits thereof may be hurt, or our ſoules harmed. O God the Father, which vouchſafedſt ſend thy onely Sonne to die the death of the Croſſe for my ſake, preſerue mee, and grant vnto me a bleſſed end. O God the Son, which didſt ſuffer for my ſake the heauy death of the Croſſe, defend me: and, O God the holy Ghoſt, comfort mee, bleſſe and keepe mee from all dangers, from this time forth and for euer.

Amen.

O Lord increaſe my Faith.

A Prayer for Peace in true RELIGION.

Behold, ſaith the Lord, I wil extend peace vpon my Church, like a flood: as one whom his mother comforteth, ſo will I comfort you, and yee ſhall be comforted in Ieruſalem, *Eſay 66. 12. 13.*

Theſe things haue I ſpoken to you, ſaith Chriſt, that yee in mee might haue peace: in the World, yee ſhall haue affliction; but be of good comfort, I haue ouercome the world, *Iohn 16. 33.*

O Moſt high and glorious God, who art the Authour of Peace, from whom doe proceede holy counſels, and righteous deſires, giue vnto vs thy Seruants, that Peace which the World cannot giue, that both our hearts and workes may anſwere thy Commandements, and that our dayes through thy protection, may be alwayes quiet from trouble.

Speake

Speake thou peace vnto all people, eſpecially to thy Saints. Let thy ſalua-tion be nigh them that feare thée, that glory may dwell within our Land.

Let mercy and Truth méete toge-ther; yea, let Iuſtice and Peace im-brace each other.

Let Truth ariſe out of the Earth, and Righteouſneſſe lowe downe from Heauen.

Let the Mountaines and the Hils bring Peace to the people, and Sheepe of thy Paſture.

Bleſſe, Lord, all Countries, Cities, Townes, and places, where thy Word doth abide, and is purely preached, and increaſe the number of them in the vniuerſall World.

O Lord, ſend them much peace that delight in thy Law, let them be with-out Stones to ſtumble at, and bleſſe them with proſperity within their places.

O eternall God, which haſt called vs in peace, grant wée may haue peace with all Men, and let vs highly ac-count of holineſſe, without which none can ſée the Lord, nor haue peace in the Lord.

Repreſſe the Diuell, the breaker of godly

godly Concord and Christian Peace, which raging throughout al Nations, soweth euery where the seede of strife and discord, as the Seede-man of falshood and lyes.

O God of Peace, which makest an end of Warre throughout the World, protect vs from War and slaughter, scatter the Kingdomes that delight in Warre, breake and hinder all euill Counsels, and the purpose of such as minde after nothing else, but the shedding of innocent bloud.

Let them come to shame and perish, through their owne imaginations, that practise euill against thy Church.

Giue all men a desire of peace, contented mindes in their vocation, and a care to aduance the welfare of that place where they inhabite. Where Strife, Contention, and discord is amongst men, reconcile their hearts and mindes, that these flames & fires may speedily be put out: for thou canst conclude a Truce for vs and all Men, and make the Wolfe to dwel with the Lambe, and the Leopard to lye downe with the Kid.

Make our Tabernacles safe and quiet, that about them there may be

a rich tranquillity, which may abound like the Streame running ouer his Bankes, and our righteousnesse as the Waues of the Sea which is neuer dry. In thee shall wee haue our wished peace, and the worke of righteousnesse shall be peace, and her fruit rest and quietnesse for euer, and thy people shall dwell in the Innes of Peace, and in sure dwellings, and in safe places of comfort.

Heare vs, O Lord of Peace, and grant that thy peace which passeth all vnderstanding, may keepe our hearts and mindes in the loue of our Lord Iesus Christ, who liueth and raigneth with thee in the vnity of the holy Spirit, now and for euermore.
Amen.

O Lord increase our Faith in Peace.

A Prayer to be vſed of a *Widdow*.

Doth not the teares runne downe the Widdowes cheekes? and her cry is againſt them that cauſeth them: for from her cheekes doe they goe into heauen, and the Lord which heareth them, doth accept them, *Eccluſ.* 35. 15.

Shee that is a Widdow indeed, and left alone, truſteth in God, and continueth in ſupplications and prayers night and day: But ſhee that liueth in play, is dead while ſhee liueth, 1 *Tim.* 5. 5. 6.

O Eternall, and moſt mercifull God, which according to thine holy will haſt made mee a poore diſtreſſed Widdow, by taking away my deare and louing huſband out of this tranſitory world: vnto thee do I cry in this my miſery: haue mercy on mee, I humbly beſeech thee, and forgiue all mine offences, which I haue committed againſt thy diuine Maieſty: be fauourable vnto mee, O Lord, and take pitty

pitty on mée, for I am alone and comfortlesse. Behold mine affliction and misery: relieue my wants, as thou didst relieue that Widdow of Sarepta, whom thou didest most miraculously preserue by the Prophet Elias: take the like compassion on mée, assist mée, behold my necessity, and deliuer mée out of all troubles. Grant likewise that I may finde fauour in the sight of all Gouernours and Magistrates, that I be not injured contrary to equity. In like manner let mée finde amongst men Christian consideration, and commiseration of my present estate, and succour with godly counsell, protect mée from false tongues, which are like rasors, cutting deceitfully, and as the sharpe arrowes of a mighty man, kéepe mée (O Lord) from slander, and from the tongues of wicked men, which with poysoned words haue bent themselues to cast downe the poore and néedy, and to destroy such as are of vpright conuersation. I humbly beseech thée (O Lord) to giue mée grace to liue in this mine estate of widdowhood, chastly and godly, shewing my selfe an example of godlinesse to others, putting alwayes my

my hope and affiance in thy mercy: let me with all patience and fortitude, indure all croſſes laid vpon me, and continue faithfully in making of ſupplications night and day vnto thee. Lo, like how the eyes of a Seruant are vpon her Miſtreſſe, ſo are mine eyes bent vpon thee my Lord, vntill thou haue mercy on me. Haue mercy therefore (O Lord) on mee, for I am full of infirmity: heare mee (O Father) euen for Chriſts ſake, thy Sonne and my Sauiour: to whom be giuen all praiſe and honour now and euermore.

Amen.

A Prayer for one that prepares himſelfe for *marriage*.

Houſe & riches are the inheritance of the fathers, but a prudent wife commeth of the Lord, *Prou.* 19. 14.

Well is hee that dwelleth with a wife of vnderſtanding, *Eccleſ.* 25. 8.

Bleſſed is he that hath a vertuous wife, for the number of his yeares ſhall be double: an honeſt woman recouereth her husband, and ſhe ſhall fill the yeares of his life with peace: A vertuous woman is a good portion, which ſhall be giuen as a gift vnto ſuch as feare and ſerue the Lord, *Eccleſ.* 26. 1. 2. 3.

O Heauenly God, euerlaſting and moſt powerfull Father, I do proſtrate my ſelfe before the throne of thy Maieſty, humbly thanking thee, in that thou haſt formed mee in the wombe of my mother, and ſuffered me to be borne ſuch as I am, maintained me likewiſe from mine infancy to this inſtant, and preſerued me from infinite perils: for it is through thy goodneſſe

and

and fatherly bleſſing, that I haue attained to the yéres I am now in, and in that time, thou haſt taught mée by thy holy word, to know Jeſus Chriſt thy beloued Sonne, the onely ioy and comfort that a Chriſtian can haue, becauſe in the true knowledge of him conſiſteth eternall life, and therefore I cannot ſufficiently yéelde thée praiſe, for the infinite and innumerable benefites thou haſt beſtowed on me. Neuertheleſſe, becauſe thou haſt commanded vs to call vpon thy in all our neceſſities, and moſt louingly haſt promiſed to heare vs, let it now pleaſe thée graciouſly to helpe me.

For I haue found and proued, that in regard of mine owne natures corruption, I cannot continue chaſte and blameleſſe, except I vſe the meanes which thou haſt ordained, and by thy holy Word haſt alſo approued the ſame, ſaying; To auoide whooredome, let euery man haue his wife, and euery woman her husband. Then I beſéech thée in mercy to lend mée thy helping hand, and ſo bleſſe mée and my Parents, that in this intended matter, wée may not be abuſed by any exteriour appearance, either of beauty, riche,

riches, or deceiuing speeches, which may fore-runne, or procéede in this businesse: but as thy Word saith, A vertuous wife is a gift which comes from thee, O Lord: and as it is most certaine, that not onely thou gauest Eue to Adam, but didst likewise conioyne Abraham with Sara, Isaac with Rebecca, and Iacob with his best esteémed Rachel; euen so I intreate and beseech thée, O Father of lights, not onely to bée my Father, but also to appoint mée my fellow-partner, in regard thou oughtest to be the author and actor in so honourable a businesse. Send downe thy holy Angell to be my guide and leader towards her whom thou hast prepared for mée, as (in like case) thou madest them seruants to Abraham and young Tobias. Then let mée méete her, enioy her, and liue with her in thy feare and fauour. O Lord Iesus, may it please thée with thy blessing to be with me at my marriage, as thou didst vouchsafe to honour that at Cana in Galilee, with thy owne presence.

And as thou art well-pleased to conioyne man and wife, and to make them one body, so vnite vs both vnto thée, that

that we may euermore liue in thee, and thou in vs Amen.

O Lord increase our Faith.

A Prayer for a young Man, or Maide, prepared to *Marriage*.

To auoid fornication, let euery man haue his wife, and let enery woman haue her owne husband, 1 *Cor.* 7. 2.

The price of a vertuous woman is farre aboue the value of pearles: she will doe her husband good, and not euill all the dayes of her life, *Pro.* 31. 10. 12.

OOmnipotent, and euer-liuing God, without whom, mens endeuours are friuolous, & cannot prosper in this world, I thy poor creature, and the worke of thine hands, whom thou hast vouchsafed neuertheless to receiue into the fellowship of thy Saints, by the holy Sacrament of Baptisme, doe here present my selfe before thy diuine Maiesty, humbly beseeching

seeching thee in the name of Jesus Christ, thy beloued Sonne, to stretch forth thy holy hand, and helpe mee, to the end that if it be thy will I shall marry, thou maist leade and direct mee to a vertuous yoke-fellow, with whom I may liue so long as we shall continue together, in thy loue and feare. O God, it was thou that gauest Eue to Adam, and diddst addresse the seruant of Abraham to Rebecca, that she might be wife to the Patriarke Isaac.

Thou diddst send thine Angell with young Tobias, to deliuer Sara, the daughter of Raguel, out of the feare, desolation, and opprobrious condition wherein she then liued, and to match her in marriage with the said Tobias. This is not a case of chance or Fortune, neither guided by mens wisedome, for heaping vp goods together. It often happeth, that after one hath carefully considered all circumstances, and causes thereto belonging, searching into the vttermost as may be deuised, that party fals short of his hopes expected, and in stead of an helper, happeth on an hinderer. I heartily therefore pray thee (O God) to prouide me such a one, as thou knowest fittest

test for me, and so to order the deliberations, counsels, and enterprises of my Parents & friends, that the whole issue and event may first redound to the aduancement of thy glory, and next to the endlesse contentment, good, and saluation of vs all in Christ Iesus, our Lord and onely Sauiour. Amen.

A Prayer to be said of Women with childe.

Women shall be saued by bearing of children, if they continue in faith, and loue, and holinesse, with modestie, 1 *Tim.* 2. 15.

O Mercifull and mighty God, the framer, wise gouernour, and gracious preseruer of all things, I render vnto thy maiesty most humble thanks, for that thou art pleased of thy gracious goodnesse, to remoue from me the reproach of barrennesse, and hast opened my wombe to conception: prosper, O Lord, within me the worke of thine owne hands, which is wonderfully made,

made, whoſe bones and members are knowne to thée, whoſe very hayres thou numbrest and takeſt care of them. Bleſſe (O Lord) the worke of thine owne hand within mée, that it may receiue a perfect ſhape and poſition, and liue to prayſe thée in the midſt of the congregation: I commend it, with my ſelfe, into thy holy hands, whom I beſeech thée (O moſt gracious God) ſo to bleſſe, guide, and preſerue, that neither the malice of the wicked ſpirit ouercome me, nor any other inconuenience approach nye mée to hurt mée: keepe me from vaine feares, and fooliſh deſires, that without danger I may bearе, and with ioy bring forth the fruit wherewith thou haſt bleſſed mée, to the glory of thy moſt holy Name, and my great comfort in thée: to whom be giuen and aſcribed all honor, might, power, and prayſe, now and for euer. Amen.

O Lord increaſe my Faith.

A Prayer to be said of a Woman in trauell.

O God Lord, I acknowledge and confesse, that thy displeasure for sinne committed, was, and is very great (which I doe at this present feele) and was first committed by our first mother Eue, and continued by vs (we being by nature inclined thereunto,) whom for punishment thereof, thou hast said, in sorrow we shall bring forth Children: I impose not that heauy burthen vpon my weak Body, but regard mee with thy fauour in the promised Seede of the Woman, and giue mee comfort from Heauen: lay vpon mee no more then I shall be well able to vndergoe, and euen in the middest of my calamities, prepare thou the way for mee, that I may patiently beare them: strengthen (O Lord) my body, giue courage vnto my heart, and comfort my Soule, that in all parts being fastened vnto thee, neyther frailty of the flesh, nor temptation of the Diuell, in my grea-

test extremity may make mée faynt, or fall from thée, or haue the least distrust of thy gracious fauour towards mée: Thou art nigh (O Lord) vnto all that call vpon thée in heart: I humbly beseech thée not to be absent from me at any time, but in the assurance of thy presence may be my stay and comfort, that in respect thereof, I may sustayne all torments, and wholly rest in thée, which art the God of my strength and consolation: to whom be giuen all prayse, now and for euer.
Amen.

O Lord increase my Faith.

A Thankesgiuing of a Woman after her *Deliuery.*

O Eternall God, and most louing Father, thou art great, and worthy to be feared, thou art gracious, and worthy to be praised, for thy mercy exceedeth all thy workes: thou woundest, & thou healest, thou throwest downe, and helpest vp againe: I most humbly thanke thee, my most louing and gentle Father, that it hath pleased thee in thy goodnes, now at the length, to deliuer me from the great extremity of childe-birth, and to giue vnto mee the swéet taste and féeling of thy comfort, not only in ioy that a man is borne into the world, which maketh mé to forget my sorrowes, but much more in the assurance of thy blessed prouidence and care ouer mée, whose holy hand hath strengthned and vpholden mée, who hath brought faire weather after stormes, and ioy after teares: let thy swéete comfort alwayes rest with mé, and giue mée grace, since it

hath pleased thee to make mee a glad mother, that I may also become a good mother, in shewing my selfe obedient vnto thee, and to be carefull for the instruction and bringing vp of my childe in thy feare, that wee may shew forth thy glory in this life, and be made partakers of thy glory in the life to come, through Jesus Christ our onely Lord and Saviour; to whom with thee, and the sweet Comforter, the holy Ghost, three persons and one glorious God, be all honor, and praise for euer and euer.

Amen.

O Lord increase my Faith.

A Prayer for a Man-ſeruant.

Let ſeruants be ſubiect to their Maſters, and pleaſe them in all things, not anſwering againe, neither pickers; but that they ſhow all good faithfulneſſe, that they may adorne the doctrine of God our Sauiour in all things, 1 *Tit.* 2. 9. 10. & 1. *Pet.* 2. 18.

O Moſt mercifull, and euer-liuing God, who haſt ordained in the world, that there ſhould be maſters and ſeruants, and biddeſt heare Abrahams ſeruant crying to thée, I now prepare my ſelfe to thy diuine Maieſty, becauſe ſeruice is neceſſary for mée, to maintaine mée in this life, and doe beſéech thée, O moſt louing Father, to prouide for mée among good people, that may not debarre mée from hearing thy Word, but rather giue me occaſion, by their good example, to ſéeke thoſe things which belong to my ſaluation. Aſſiſt me alſo by thy holy Spirit, that I may render them

good and honest seruice, and truely take charge of whatsoeuer they trust me withall.

Prosper (O God) my labours, and giue a blessing to those affaires which I shall manage and vndertake, that thy grace gouerning mee while I serue on earth, I may afterward bee an heire and fellow-Citizen (by Christ Iesus meanes) in the Kingdome of heauen. Thy mercy was so great at Capernaum, to the Centurions Seruant, that hee found a good Master. Thou diddest likewise so louingly respect poore Ioseph, when he was a seruant, that all things prospered vnder his hand. I beseech thee, extend thy mercy to me a poore willing Seruant, and as thou hast appointed, so let mee rest contented.

Amen.

Lord increase my Faith, and prosper mine endeauours.

A Prayer of a Maid-seruant.

O My Lord and Sauiour, seeing it hath pleased thee to call mee to this estate and condition, that I must serue to sustaine life, and gaine those benefits necessarily belonging thereto, I submit my selfe willingly to thy prouidence and appointment. For I know thou didst not despise to speake to Abrahams seruant, Hagar, and didst likewise prouide good Mistresses for Bilha and Zilpha; therefore, I humbly beseech thy Maiesty, to prouide an honest place for mee, where too much rigour, seuerity, and hard vsage may not be shewed me. Giue me grace also to yeild vnto them faithfull and true seruice, carrying alwayes a good Conscience, and keeping my selfe chaste and honest, with dutifull obedience to my Mistris, and ordering my Masters businesse as it becommeth mee. Bestow all my indeuours, that I neither waste, spoile, nor d stroy any thing: Set a locke on my lips, that by euill words, I giue no occasion

occaſion of ſtrife or diſſention, but rather that I may procure peace, ſo much as lyeth in my power to doe. Thou knoweſt (O God) much better then my ſelfe, what is needfull for me, and thy Word teacheth me, that with thee there is no reſpect of perſons, but thou heareſt the poore and needy, as well as the great and mighty, when they vnfainedly make their prayers vnto thee in the mediation of Chriſt Jeſus, our onely Lord and Sauiour.

Amen.

A Thankeſgiuing before Meate.

O Lord our God and heauenly Father, which of thy vnſpeakable mercy towards vs, haſt prouided Meate and Drinke, for the nouriſhment of our weake bodies, giue vs grace to vſe them reuerently, as from thy hands, with thankefull hearts, let thy bleſſing reſt vpon theſe thy good Creatures, to our comfort and ſuſtentation; and grant wee humbly beſeech thee, that as wee doe hunger and thirſt for this

this foode of our bodies, ſo our ſoules may earneſtly long after the foode of eternall life, through Ieſus Chriſt our Lord and Sauiour. *Amen.*

A Thankeſgiuing after Meate.

TO thee, O Lord, our God, which haſt created, redeemed, continually preſerued, and at this time fed vs, be aſcribed all honour, glory, and power, might, and Dominion, now and euer more. O Lord, preſerue thy Church vniuerſall, this Church wherein wee liue, the Kings Maieſty, the Prince, and Realme: Grant thy Goſpell a free paſſage: confound Antichriſt, and all Hereſies: finiſh ſoone theſe

these dayes of sinne, and bring vs to euerlasting peace, through thy Sonne our Lord and Saviour Iesus Christ. *Amen.*

FINIS.

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